CHRIST'S Certain and Sudden APPEARANCE TO Judgment.

BY

THOMAS VINCENT,
Sometime Minister of *Maudlins* Milk-street, *London*.

Heb. 10. 37.
For yet a little while, and he that shall come, will come, and will not tarry.

The Sixth Edition.

LONDON,
Printed for George Calvert at the *Half-Moon*; and *Ralph Simpson* at the *Harp* in St. *Paul's Church-yard*. 1683.

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TO THE CITIZENS OF London.

YOu *have heard* God's Terrible Voice in the City, *expressing it self in the late dreadful desolating Judgments of* Plague, *and* Fire; *the sound of which hath gone forth, not only into every corner of the Land, but I believe also by this time unto the farthest end of the World.*

Give me leave to sound another Trumpet in your ears, and to fore-warn you of a ten thousand times more dreadful Judgment, I mean the last and general Judgment of the whole World, at the second appearance of the Lord Jesus Christ, who will most certainly and very quickly be revealed from Heaven in flaming Fire, to take vengeance upon all them which shall be found Ungodly on that day.

Could I have certainly fore-told the many thousands that fell by the Plague in the year 1665. *of their so near approaching death, surely they would have endeavoured to prepare, that the sting and fear of death might have been removed; could I have fore-told the Citizens of* London *of the many thousand Houses, which should fall by the Fire, in the year* 1666. *surely they would have endeavoured to prevent the Fire, or at least have removed all their goods before hand; but these things could not be fore-seen, and therefore as the Judgements were unexpected, so they took the most unprovided: but I can certainly fore-tell you from God, who cannot*

lie,

lie, of the future last Judgment, by the Lord Jesus Christ at the last day, which is the subject of this ensuing Treatise: and when you have warnings thereof out of the Word of Truth, and awakening motives to prepare by dreadful temporal Judgments, you should neglect to do it, and after all be found unprovided at the appearance of Christ; as your sin will be the greater and more inexcusable, so your dread will be the greater at the sight of your Judge (whom those very eyes which read these lines, will behold ere long coming in the Clouds) and your punishment will be the more intolerable: but if the Lord encline your hearts to follow the directions and counsels of his Word to prepare for this great and notable Day, you shall lift up your heads with joy, when the greatest part of the World shall be filled with terrour and confusion; and the Lord Jesus doth appear, you shall also appear with him in glory. The design of these sheets is to set forth the glorious Appearance of Christ, with the certainty and suddenness thereof, that sinners might be awakned to repent, and believers might be com-

forted with the hopes of it, and all might be in a readiness for the day, which is so sure, and near; which that you may be, and that my endeavours may be blessed for your help herein, is the Prayer of an earnest well-wisher to your souls.

Thomas Vincent.

Christ's certain and sudden Appearance to Judgment.

Rev. 22. 20.

Surely I come quickly. Amen. Even so come, Lord Jesus.

CHAP. I.

THe last words of a dear friend are usually most remarked, and best remembred, especially when they speak great affection: these are the last words of Jesus Christ, the best friend that the Children of men ever had; which he sends his Angels from Heaven, after he had been some years in glory with the Father, to speak in his Name unto his Churches upon the earth, *verse* 16. *I Jesus have sent mine Angel to testifie these things in the Churches*: and of all the things which he testifieth by his Angel, this is the last and the sweetest in the Text, *Surely I come quickly.* Which words of *Promise* coming down from Heaven, and expressing so much love to the Church, are followed with an *Echo*, and resound of the Churches earnest desire, *Amen. Even so come Lord Jesus, &c.*

Hence observe,

Doct. 1. *That the Lord Jesus Christ will certainly and quickly appear,*

Doct.

Doct. 2. *That there is an earnest desire and longing in the Church after Christ's appearance.*

Doct. 1. *That the Lord Jesus Christ will certainly and quickly appear.*

Here I shall speak,

1. *Concerning Christ's appearance.*
2. *Shew that he will certainly appear.*
3. *Shew that he will quickly appear.*
4. And lastly, *Apply.*

1. *Concerning Christ's appearance.* There is a two-fold appearance of Christ which the Scripture makes mention of,

1. *In the flesh,*
2. *In Glory.*

CHAP. II.

1. THe first appearance of Christ was in the flesh, above sixteen hundred years ago in the Land of *Judea*, unto the people of the Jews, the only-then-visible-Church upon the Earth. There it was that the *Word* was made *Flesh*; and amongst that people he dwelt for a while, some of whom beheld his Glory, the glory as of the only begotten of the Father, *full of grace and truth.* There it was that the Eternal Son of God was made Man, being conceived miraculously by the power of the Holy Ghost, in the Womb of the Virgin *Mary*, without the contamination of Original Sin, which all ordinary Conceptions do introduce: His real Mother, and supposed Father were both of the Tribe of *Judah*, and of the Lineage of *David*, and he was born in the Town of *Bethlem*, according to the Scripture-predictions; who, after he had lived thirty years in obscurity, was baptized by *John Baptist*, his Forerunner and Harbinger; do whose Baptism, when *John* saw the Heavens opened, and the Spirit of God

God deſcending like a Dove, and lighting upon him, and heard the voice from the excellent Glory, ſaying, *This is my beloved Son in whom I am well pleaſed*: He gave his teſtimony concerning him, that he was the Son of God, and the Lamb of God, who taketh away the ſins of the World. Who after his own baptiſm and temptation, and *John*'s impriſonment, made his appearance more openly unto *Iſrael*, ſhewing forth his glory, not in outward pomp and ſplendor, but in a more high, eminent, and wonderful manner, altogether Divine, exceeding the imitation of any Earthly Monarch in the World.

He ſhewed forth the glory of his *Power*, in the Miracles which he did work, namely in opening the eyes of the blind, and ears of the deaf: in looſning the tongue of the dumb, and the bonds of other infirmities, in cleanſing the Lepers, and healing other diſeaſes with a word: in caſting out Devils after long poſſeſſion: in calming the Sea and Wind when boiſterous and ſtormy: in raiſing up the dead, before and after burial for ſome dayes, and the like.

He ſhewed forth the glory of his *Knowledge*, in looking into the hearts of thoſe which came unto him, being able to perceive their moſt ſecret thoughts and imaginations, and needed not that any ſhould teſtifie of man, for he knew what was in man.

He ſhewed forth the glory of his *Wiſdom*, in his moſt wiſe anſwer, to the enſnaring queſtions of the Phariſees and others, in the moſt excellent and Heavenly doctrine which he Preached, wherein he did not teach his Diſciples ſubtile and empty ſpeculations, which the greateſt wits in the world have buſied themſelves about, but great ſoul-ſaving truths: Indeed he revealed ſome great and deep myſteries (above the reach of the higheſt wit of the greateſt Scholar, without the teachings of his Spirit) which were

were momentous and needful in order unto practice, but the greatest part, his doctrine, was plain and easie.

He shewed forth the glory of his *Holiness*, in his exact walking, and perfect obedience unto the Law of God, without the least deviation or sin.

He shewed forth the glory of his *Goodness* and *Tenderness* towards the Children of Men in going about to do them good, and give succour to them which were in misery, casting out none which came unto him.

Especially he shewed forth the glory of his *Mercy* and *infinite Love* to his own people in submitting to so low a condition as he liv'd in for their sakes; in humbling himself, and becoming obedient unto death, even the cursed, disgraceful painful death of the Cross, besides the soul-miseries which he endured through sense of Gods Wrath due for their sin, that he might satisfie Gods Justice, and deliver them from eternal Death and Wrath to come, and purchase life and glory for them.

Thus Christ lived, and thus Christ died for our sins, according to the Scriptures, and being dead, the bonds of death could not hold him, neither did the Holy One see corruption, but the third day rose again from the dead, according to the Scriptures; and after his Resurrection, was seen of *Mary Magdalen*, of *Peter*, *James*, all the Apostles, of Five hundred Brethren at once, according to the Scriptures. After forty days was taken up into Heaven, and is there in his Humane Nature, at the right hand of the Throne of Majesty in the Heavens, making intercession for his people, where he will abide until the second appearance.

Thus concerning Christ's appearance in the flesh.

CHAP.

CHAP. III.

2. THe ſecond appearance of Chriſt will be in Glory at the laſt day, when the world ſhall come to an end; this is the appearance we are treating of, and therefore I ſhall ſpeak of it more largely, and ſhew,

1. *The manner of this appearance.*
2. *The end and tranſactions at this appearance.*

1. *Concerning the manner of Chriſts ſecond appearance*, what Tongue of Men or Angels is able to ſet it forth? what heart can conceive the ſplendour thereof? Something the Scripture doth reveal, and taking the Scripture for my guide, I ſhall aſſay to ſpeak ſomething of it, See *Luke* 21. 27. *Then ſhall they ſee the Son of Man coming in a Cloud, with Power and great Glory.*

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1. *Chriſt at his ſecond appearance will come with Power*, with great power; he hath all power put into his hands in Heaven and in Earth now, and doth exerciſe it more ſecretly; then he will exerciſe it more viſibly and apparently in the ſight of the whole World. To give inſtance.

1. *He will come with power over death.* Death hath had great power ſince the Fall, and is the greateſt Conqueror in the world; Death hath made univerſal Conqueſt over all the Sons and Daughters of *Adam* (*Enoch*, and *Elias* only excepted) which lived in former Generations, and hath led them captive, binding their faces in ſecret, chaining their hands and their feet, and clapping them up cloſe priſoners in the grave, and none have been able to make reſiſtance: yea, Death did aſſail the Lord of Life himſelf, and got the victory for a while, and ſhut him

up

up in prison; but he got loose before three days were at an end, broke open the doors, and gave death a deep wound, as it were, and an abolishing stroke in his Resurrection, 2 *Tim.* 1. 10. presaging the compleat victory which afterward he would obtain over this Enemy of Mankind. Now when Christ makes his second appearance in the world at the last day, he will exercise his power over Death, he will lead captivity captive, he will lay his first hands on Death, and tread this Conqueror under his feet, and strip him of all his force and spoils, which he hath been treasuring up for so many years; he will snatch the keys of the grave out of the hand of Death, and open the prison doors, and let forth all his captives: he will loosen all the bonds of Death, and knock off his chains, and bring out all his prisoners into freedom and enlargement: as it is said, *Hos.* 13. 14. *I will ransom them from the power of the Grave; I will redeem them from Death: O Death! I will be thy Plague! O Grave! I will be thy destruction!* And it is said, 1 *Cor.* 15. 25, 26. that *All enemies shall be put under the feet of* Jesus Christ, and *the last Enemy which he shall destroy is Death.* And *v.* 54. *When this mortal shall put on immortality, then Death shall be swallowed up in victory.* And surely Christ must needs come with great power to get victory over such a potent Enemy.

2. *He will come with power over Men and Devils*, he will have power over all his Enemies, which have rebelled against him; over all the Principalities and Powers on the Earth, that exercise Lordship and dominion in the World; he will bring the Kings of the Earth down from their seats, and pluck off the robes of Princes; he will take the staff and the sword out of their hand; and divest them of all their royalty and greatness; and they who have employed their

their borrowed power against him, how will they quake and tremble before him? See *Rev.* 11. 15, 16, 17, 18. *When the seventh Angel sounded, there were great voices in Heaven, saying, The Kingdoms of the World are become the Kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty Angels fell on their faces, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned. And the Nations were angry, and thy wrath is come, and the time of the dead, that they should be judged; and that thou shouldst give reward unto thy servants the Prophets, and to thy Saints, and them that fear thy Name small and great, and shouldst destroy them which destroy the Earth.*

The Kings of the Earth, and great Potentates will be angry when they are de-throned; and the Wicked of the Earth will be troubled, when the Lord Jesus shall come down from Heaven to call them to Judgment: If all the powers of wicked Men and Devils too, who are greater in power than Men, could, they would make head, and resist the Lord Jesus Christ, and pull him from his Throne, and put him to death, as the Jews did at his first appearance; if they had but any hopes of making their party good against him, how would they call their forces, and gather their Armies, and wage War with this great King; especially when all the wicked shall be raised up, and the ancient Rebels, the Gyants of the old World, shall come forth of their dust, and the Prison of Hell, where some of them have been tormented by him many years? O how would they combine their strength, and so many millions of them together, rush upon him with rage and violence; and endeavour to avenge themselves upon him, at least defend themselves against him,

him, when he comes to torment them? but Christ will come with so great power, that he will be able to deal with the whole wicked world of men together, when they are raised and united in one body, and have obtained more strength of body, and are filled with more rage and spight of mind than here they had, and are out of all hopes of making any peace with him, and have the whole flock of all the Devils in Hell to joyn into their company; I say Christ will come with sufficiency of strength to bind them all in Chains, and so to hold them all down, that they shall not be able to make the least resistance; he that hath power to raise the wicked from the dead, will have power to keep all *His enemies from Rebellion, he will come with Power.*

2. *Christ will come at his second appearance with great glory:* At his first appearance, he came like a *Servant*, yea like a *Servant of Servants*; at his second appearance he will come like a *Lord*, yea like a *Lord of Lords*, like the great Lord of glory; at his first appearance he was cloathed with dishonour, and a chain of contempt was put about him, but at his second appearance he will be cloathed with glory and honour, and most excellent Majesty will be put upon him; at his first appearance his Deity was vailed, his beauty was masked with infirm flesh, his brightness was under a Cloud; though sometimes some beams did break forth with such a dazling lustre, as made *Peter* fall at his feet, saying, *Depart from me, for I am a sinful man, O Lord*, Luke 5. 8. And others in the Ship to worship him, acknowledging *of a truth thou art the Son of God*, Mat. 14. 33. And often filled his disciples with fear and astonishment; but he was so disguised in flesh, that few knew him at

at all, none knew much of him, when he was ſo diſrobed, and ſo meanly attired, and attended. It is ſaid the Princes of this World knew him not; elſe ſurely they would have laid down their Scepters at his feet; had they known him, they would not have dared ſo diſgracefully to have crucified the Lord of Glory, 1 *Cor.* 2. 8. But at his ſecond appearance, the Vail will be ſo drawn aſide, that the Deity of Chriſt will ſhine forth with amazing ſplendor to the view of the whole world; his humane nature will be glorious beyond any other creature; but oh how glorious will his Divine Nature be, when the eyes of the whole World ſhall be opened to ſee God in ſuch a way, as now we are not able to conceive? He will appear in the brightneſs of his Fathers glory, ſo that they which ſee him will ſee the Father; the Majeſty, Authority, Dominion, Power, Holineſs, Juſtice, and love of the Father, will be like ſo many ſparkling Gems, to deck the Crown of Chriſt at his appearance; but who can conceive the royalty and ſurpaſſing excellency of Jeſus Chriſt, when he comes down out of his Fathers Palace into the world? he will come in great glory, God will come down in him, and with him; the Throne of God will be removed, the Palace will be below, Heaven will be upon the Earth; where Chriſt is, there is Heaven, there is God in his greateſt glory to be ſeen; he will come in great glory, never was there ſuch glory ſeen upon the face of the Earth; never did the eye of man behold ſuch a ſight, as then it will behold: We read of great and pompous ſhows, which ſome Princes have made in their Triumphs; but never was there ſuch Pomp in the world, as there will be at this appearance of Jeſus Chriſt, when he cometh triumphing over all his Enemies, when he cometh with the ſpoils of Principalities and Powers, making a ſhow of them

openly, and decked with such excellent glory. A little further to set this forth.

1. *He will come attended with a glorious retinue of Angels*, we read, *Mat.* 26. 44. *Of more than twelve legions of Angels.* And *Dan.*6.10.*Of thousand thousands, yea, ten thousand times ten thousands*, which minister about the Throne of God; yea, further, *Rev.*5.11. Of a number of *ten thousand times ten thousand, and thousands of thousands of Angels*, and *Heb.*12.22. Of an *innumerable company of Angels*, All these Angels will attend upon Jesus Christ at his second appearance. It is said *Matt.*25.31. *That all the holy Angels shall come with him.* Now the Angels are dispersed in several places; some of them are upon the Earth ministring unto the Saints, which shall be Heirs of Salvation, *Heb.* 1.14. Others are in Heaven, beholding the face of the Father, ready to execute his Will, some are ascending, some descending; but then they will all be gathered together into one company, and like so many Courtiers, attend upon this great King in this his glorious appearance in the World, all will descend with Christ; Heaven will be emptied of Angels, they will all come forth, and come down from their old Habitation; and Oh how glorious will this train be! he will come with all the holy Angels, Angels that are Holy and Glorious; not like those rotten Courtiers which attend upon some Earthly Kings, who have no other glory upon them but what lies in their rich and splended apparel; the bodies of some of which, if they were uncased would appear to be full of loathsome diseases; but whose souls are monstrously ugly, and deformed, full of loathsome and noisome lusts, besmeared with dung and filthiness; who, could their inside be turned outward, and the deformity of sin be seen with bodily eyes, would appear to be hideously black and swarthy,

ſwarthy, and more miſ-ſhapen than thoſe which are born with the greateſt blemiſhes of nature; who carry Hell in their boſomes, and like ſo many Bears and ugly Hounds are led about by the Devil in chains; ſuch, ſuch follow many Kings on Earth when they appear abroad with hearts full of luſt, with eyes full of adultery, with mouths full of Oaths and filthy ribaldry; who are like ſo many ſpots in the faces of their Princes, or like a cloud about their brow, which darkneth their glory in the eyes of the ſerious and ſober minded; but Chriſt will come attended with millions of holy Angels, arraied in ſuch pure and white garments, as ſhall not have the leaſt ſpot, or tincture of ſin upon them; he will come with holy Angels, who will be like ſo many Flames of Fire, full of holy ſweet burning Love, covered with ſuch light and glorious excellency as will not darken, but illuſtrate the glory of their Lord and Prince they attend upon.

2. *Chriſt will come with a glorious brightneſs and great noiſe*; ſuch a light will ſhine in him and about him, as will a thouſand fold ſurpaſs the light of the Sun, when it ſhineth in its full ſtrength: we read, *Matth.* 13. 43. That the *righteous ſhall ſhine like the Sun, in the Kingdom of their Father*, how then will the Sun of righteouſneſs ſhine? from whom they will receive all their brightneſs by reflection, as the Moon and ſome other Stars do from the Sun in the Firmament. It is ſaid, *Mat.* 24.29, 30. *That at the coming of Chriſt, the Sun ſhall be darkned, and the Moon ſhall not give her light, and the Stars of the Heaven ſhall fall*, and *Rev.* 6. 12, 13, 14. *That the Sun ſhall be black as Sackcloth of hair, and the Moon ſhall be like blood, and the Stars of Heaven ſhall fall to the earth, even as a Fig-Tree caſteth her untimely Figs, when ſhe is ſhaken as a mighty Wind, and the Heavens ſhall depart as a*

ſcroll when it is rolled together, and every Iſland and Mountain ſhall be moved out of their places. At the coming of Chriſt there will be ſuch a brightneſs as will darken the Son and other Luminaries in the Heavens, even as the Sun doth darken the leſſer Stars, who though ſhining all night with a twinkling light, and like ſo many Candles in the Firmament, yet upon the Suns firſt lifting up his head in a morning, and caſting about its beams, they preſently ſink in their ſockets, and diſappear; ſo the Sun it ſelf, and other luminaries of Heaven will diſappear, when this more glorious Sun doth riſe in the morning of the laſt day, they will then loſe their light; and what further need of them? in Heaven it will be all Day: *Rev* 2. 22. *In the City of the new* Jeruſalem *there will be no need of the Sun, neither of the Moon to ſhine in it: for the glory of God will enlighten it, and the Lamb will be the light of it:* and *Ch.* 22.5. *There ſhall be no night there, and they ſhall need no Candle nor the light of the Sun, but the Lord God giveth them light, and they ſhall reign for ever and ever.* In Hell it will be all night and no day, there will be blackneſs and darkneſs for ever, and not the leaſt beam of light ſhall ſhine into that place; and if the Sun and other Stars be given for the meaſure and diſtinctions of times and ſeaſons, when the laſt day is come, Time will be no longer, and all muſt lanch forth from the confines of time, into the vaſt Ocean of eternity, which cannot be bounded nor meaſured: it is ſaid, Rev. 20. 11. When *the great white Throne ſhall be ſet,* and Chriſt is placed thereon, *that the Heavens and the Earth ſhall flee away from before his face, and no more place be found for them:* and 2 *Pet.* 3. 10. *When the day of the Lord cometh, that the Heavens ſhall paſs away with a great noiſe, and the Elements ſhall melt with fervent heat, and the Earth with all its works ſhall be burnt up.* Chriſt will

come

come with a glorious light, and with a roaring dreadful noiſe, which will further ſet forth the glory of this appearance, ſee this expreſſed, 1 *Theſ.* 4.16. *The Lord himſelf ſhall deſcend from Heaven with a ſhout, with the voice of the Arch Angel, and the Trump of God,* and *Mat.* 24. 31. *He ſhall ſend forth his Angels with a great ſound of a Trumpet, who ſhall gather his Elect from the four winds.* Never was there ſuch a noiſe heard in the World, as then will be heard; When *Chriſt* ſhall appear, the Heavens will roar, the Earth will be in flames of Fire, there will be a great ſhout, and the ſound of the laſt Trump in the Air; this ſhout will be given by *Jeſus Chriſt* himſelf, as is likely, for it is ſaid, *John* 5. 28. *The hour is coming, in which all that are in their graves ſhall hear his voice, and ſhall come forth*; We read, *John* 11. 43. When *Chriſt* came to raiſe *Lazarus*, that he cried with a loud voice, *Lazarus come forth*; ſurely then when he comes to raiſe the World, he will cry and ſhout with a much louder voice: ſuch a voice likely will come down from him in a roaring ſhout. *Awake ye dead and come to judgment, or ariſe ye Children of men, and come forth of your Graves.* Never was there ſuch a ſhout given as will be then given, which will be accompanied with the ſound of the Trumpet, the Angels ſhall ſound the Trumpet: we read *Exod* 19.16. when the Lord gave the Law from Mount *Sinai*, that there were *Thundrings and Lightnings, and the voice of a Trumpet exceeding loud, which made all the People which were in the Camp to tremble.* O what Thundrings will there be in the Air at Chriſts ſecond appearance? and how exceeding loud will the ſound of this laſt Trumpet be, when Chriſt comes to judge them which have broken this Law? That Trumpet was heard only by the Nation of the Jews, which were together about the Mount; This Trumpet will be

heard by all Nations throughout the World; that Trumpet was heard only by those that were alive at that time; this Trumpet will be heard not only by them that shall remain alive upon the Earth at the last day, but also by those which have died throughout all Generations from the beginning of the Creation. Such a noise there will be as will awaken all that shall be asleep in their Graves. Such a noise as will make all the corners of the Earth to ring, and the pillars of the world to tremble; but O! how will they startle the wicked when they hear it, and fill them with terrour and amazement? thus you have something of the manner of Christ's second appearance set forth unto you, he shall come with Power and great Glory.

CHAP. IV.

2. THe second thing to speak of, is the end of Christs second appearance, and the transactions of that day.

The end of Christs second appearance will be to judge the World; the end of his first coming was not to judge, but to redeem and save, as he tells his Disciples when they desired him to execute some judgement from Heaven upon those Samaritans, which would not receive him, *Luke* 9. 55, 56. *Ye know not what spirit ye are of, for the Son of man is not come to destroy mens lives, but to save them.* And *John* 7.47. *If any man hear my words and believe not, I judge him not; for I came not to judge, but to save:* But when Christ doth appear the second time, he will come to judge the world, *Jude* 14. 15. *Behold the Lord cometh with ten thousand of his Saints, to execute judgment upon all, &c. Mat.* 26.31,32. *When the Son of Man shall come in his glory, and all the holy Angels with him then shall he sit on the Throne of his glory, and before him shall be gathered*

gathered all Nations; And ſo he goeth on in deſcription of the laſt Judgment. In ſpeaking of Chriſts judging the World, and the tranſactions at that day; I ſhall ſhew,

1. *That Chriſt will raiſe up all the dead out of their Graves.*

2. *That he will gather all Nations before his judgment Seat.*

3. *That he will ſeparate the righteous from the wicked.*

4. *That he will open the Books out of which all muſt be judged.*

5. *I ſhall ſpeak more particularly of the judgment of the Righteous and the wicked.*

1. Chriſt at his ſecond appearance will raiſe up all the dead out of their graves: there ſhall be a general Reſurrection, *John* 5. 28. 29. *The hour cometh in which all that are in their graves ſhall hear his voice and come forth, they that have done good to the Reſurrection of life, they that have done evil to the Reſurrection of damnation.* Something hath been ſpoken already concerning Chriſts victory over death, and looſning all his priſoners, but give me leave to illuſtrate the Reſurrection a little further; and here I ſhall endeavour to ſet it forth by an alluſion to that notable place, *Ezek.* 37. and the ten firſt verſes; *The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and ſet me down in the midſt of the valley, which was full of bones, and cauſed me to paſs by them round about; there were very many in the open valley, and lo they were very dry. And he ſaid unto me, Son of man, can theſe bones live? and I anſwered, O Lord thou knoweſt. Again he ſaid unto me, Propheſie upon theſe bones, and ſay unto them, O ye dry bones hear the Word of the Lord, Thus ſaith the Lord unto theſe bones, Behold I will cauſe breath to enter into you, and ye ſhall live, And I will lay ſinews upon you, and bring up fleſh*

upon you, and cover you with skin, and put breath in you, and ye ſhall live, and ye ſhall know that I am the Lord. So I propheſied as I was commanded; and as I propheſied, there was a noiſe, and behold a ſhaking, and the bones came together bone to his bone. And when I beheld, lo the ſinews and fleſh came upon them, and the skin covered them above, but there was no breath in them. Then ſaid he unto me, Propheſie unto the Winds, Propheſie Son of man, and ſay to the Winds, Thus ſaith the Lord God, come from the four Winds O breath, and breath upon theſe ſlain that they may live. So I Propheſied as he commanded me, and the breath came into them, and they lived and ſtood upon their feet, an exceeding great Army. Something like this will the Reſurrection be at the laſt day. Now the bones and bodies of all former generations are ſcattered up and down in the valley of the ſhaddow of Death: ſome are ſunk into the deep, others are buried in the earth, the fleſh is conſumed, and diſſolved into its firſt Elements, and the bones of ſome remain, of others are mouldred into earth; now when the Lord Jeſus Chriſt, the Son of God, ſhall come down from Mount *Sion* which is above, into the *Valley of the inferiour World*, he will Propheſie over all the bodies and bones of all the children of men that are dead, and ſpeak unto them to live; he will ſay unto them whileſt they lie rotting in their Graves, *Live:* he will ſay, *Awake ye that ſleep in the duſt:* and O what a noiſe and ſhaking will there be then in the ground? what a clatterring of bones together in the coming of bone to his bone? If the body hath been quartered and buried, part in one place, and part in another; (as the Levites Concubine, who was divided into twelve parts, and ſent to the twelve Tribes of *Iſrael*, and it is likely, buried in twelve diſtinct places) the bones will flie through the air out of all thoſe places, and meet together in one

body. O what a great part of the Air, Water, and Earth will there run into conjunction, by the command of Chriſt, and be turned into thoſe very bodies which were reſolved into them by death, and the corruption of the Pit; but with the addition of ſuch new qualities as ſhall ſublimate, ſpiritualize, and refine them from all that dreggiſhneſs, and ill humour that ſhall be the foundation of any ſickneſs or death for ever; then the bones will com together, and be made like ſtones for ſtrength; then the ſinews will be as it were Iron ſinews, and the fleſh braſs; ſuch ſtrength will be put into them, as I conceive not to be found in the ſtrongeſt Creatures which hitherto God hath made; that they might be fitted, the bodies of the righteous for an eternal life of happineſs, and bearing the Glory of Heaven; the bodies of the wicked for an eternal life of miſery, and bearing the torments of Hell; either of which the body, now as it is, would ſink under. Then the Sea will give up her dead, and the Earth will give up her dead, *Rev.* 20, 13. As the Whale caſt *Jonah* upon the ſhore after he had lain three days in his belly; ſo the Sea will give up all the dead that for ſo many years have been buried in its Bowels: But what a ſtirring will there be in the earth! thoſe which are alive will wonder to ſee ſuch a ſtrange metamorphoſis of the ground, to feel Men and Women ſtirring and moving under their feet, ariſing and crouding for room amongſt them. Then will the Lord bring down all the ſouls of the righteous which have been in Paradiſe with him many years, and they ſhall find out their own bodies, and he will open the priſon of Hell, and let out the ſouls of the wicked for a while, that they alſo may find out their own bodies, which ſhall be prepared for both, that they might both be prepared for the laſt judgement; of

which

which more when I come to the particular judgement of the Righteous and Wicked.

Thus Christ will raise up all the dead out of their graves.

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2. *Christ at his second appearance will gather all Nations before his judgment Seat. Rev.* 20. 11, 12. *I saw a great white Throne, and him that sate on it. And I saw the dead, small and great, stand before God,* 2 *Cor.* 5. 10. *We must all appear before the Judgment Seat of Christ,* And *Mat.* 25. 31, 32. *When the Son of Man shall sit on his Throne, all Nations shall be gathered before him.* O what a vast number will there be when so many hundred Generations of people shall be alive together, and gathered together into one place! If so be the multitude of the righteous will be so great when they are got together into one body, that no man can number them, *Rev.* 7. 9. *After I beheld, and lo a great multitude which no man could number, of all Nations and kindreds, and people, and tongues, stood before the Throne, and before the Lamb, cloathed with white Robes, and Palmes in their hands.* What then will the multitude of the wicked be, when they are gathered together, in comparison with whom, the righteous are but few? All Nations shall be gathered before Christs Judgment Seat.

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3. Christ at his second appearance will separate the righteous from the wicked, the Chaff shall be purged from the Wheat, *Mat.* 3. 12. the Tares shall be gathered from the good Corn, *Mat.* 13. 30. The bad Fish shall be divided from the good. V. 48. The Goats shall be separated from the Sheep, *Mat.* 25. 32. By the Chaff, Tares, bad Fish, Goats, we are to understand the wicked; by the good Corn, good Fish,

Fiſh, Sheep, we are to underſtand the righteous: who will be ſeparated one from another, however they are now in ſome places mingled and linked together; the Elect ſhall be gathered together into one company from the fore windes, *Mat* 24. 31. and they ſhall ſtand on the right hand of Chriſt, and the reprobate wicked ſhall ſtand on the left, *Mat* 25. 33. In which gathering and ſeparation, their ſhall be no miſtake, as there may be now. Many cloſe hypocrites may in this World paſs for true children of God; they may live together, and hear together, and pray together, and receive the Sacrament together, and make the ſame profeſſion of Religion; yea, ſome hypocrites may, as to outward appearance, ſeem to out-go ſome of Gods one children in zeal and forwardneſs; the Lamps of the fooliſh Virgins may ſeem to ſhine with a greater blaze than ſome of the Lamps of the wiſe; when they have not the leaſt dram of the Oyl of true Grace in the veſſel of their hearts, *Matth.* 25. at the beginning; yea, ſome of Gods own children may here be miſtaken for hypocrites (their chiefeſt life being ſecret, and out of view) by them which are uncharitable; and they may alſo miſtake themſelves through the temptations of the Devil, and the doubtings of their miſ-giving unbelieving hearts; but at the laſt day, there will be no miſtake; not onely the more openly profane and notoriouſly vile Generation of the wicked, (who were even profeſſed Enemies of Gods people, and ſhun their company, and ſeparate themſelves now) ſhall be ſeparated from them by Jeſus Chriſt at the laſt day; but alſo thoſe who were more ſober, and had ſome kind of love to them, but none unto Jeſus Chriſt: yea, all hypocrites, who ſeemed to be of their company, ſhall then be parted from them: Chriſt will look upon all with a piercing, diſtinguiſhing

guishing eye, he will easily discern and discover all the Hypocrites, however they may plead that they have eat and drunk in his presence, and some of them cast out Devils in his Name; he will not judg according to the outward appearance, but according to the truth which hath been in the Heart; and they which have so much deceived men, shall not be able to deceive him: none of them shall twine themselves unperceivably, and croud into Heaven amongst the Righteous: then the Lamps of the foolish Virgins will be gon out: then the Vail and Mask of an outward shew, will be rent and torn to peices; then the Sheeps-skin will be pluck'd off, and they will appear unto the whole World to have been but Goats, and among the Goats they must go: Christ will not leave one of the Goats amongst the Sheep, and he will not leave one of the Sheep, amongst the Goats; all that belong to his fold shall be gathered into one society; of their meeting, more in their particular Judgment.

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4. *At the second appearance of Jesus Christ, the Books will be opened*, out of which all must be judged. *Rev.* 20. 12. *I saw the dead, small, and great stand before God, and the Books were opened, and another Book was opened which is the Book of Life, and the dead were judged out of those things which were written in those Books, according to their works.* There are five Books which will then be opened. 1. *The Book of Gods remembrance.* 2. *The Book of mens own Consciences.* 3. *The Book of the Law.* 4. *The Book of the Gospel.* 5. *The Book of Life.*

1. *The Book of Gods Remembrance will be opened*: This we are to understand in a spiritual sence, not as if there were a real Book which God did make use of, for his remembrance of things, as men do, who have frail and weak memories, which would let slip

many

many things of note, without ſuch a help: but hereby we are to underſtand that God doth take an exact notice of things, and remembers them as if he had them written in a Book by him. The Book of Gods Remembrance will be opened, wherein will be found recorded,

1. The names of all the Sons and Daughters of *Adam*, what-ever Age and Generation they have lived in, from the beginning of the Creation unto the conſummation of all things; as alſo the relation they ſtood in, and the charge was committed to them. Such and ſuch were Magiſtrates, and had ſuch and ſuch ſubiects under them; ſuch had the ſword of juſtice put into their hands, and their charg was to rule under Chriſt; to encourage and reward them that did well; and to puniſh evil doers; ſuch and ſuch were Miniſters, and they were entruſted with the care of Souls, they were ſet by the Lord for Watch-men to forewarn the people of Judgements; as Stewards to diſpence the food of the Word, and to give every one their portion; ſuch and ſuch were Governours of Families; whoſe work was to ſet up Religion, and the Worſhip of God in their Houſes, and Labour in their places after the ſalvation of the ſouls, as well as to ſet thoſe under them about their civil work, and to provide for their bodies: ſuch and ſuch were Children and Servants, whoſe charge was to yeild obedience to Parents and Governours, in the Lord with meekneſs and fear, with readineſs and diligence.

2. There will be found recorded the places where ſuch Perſons lived; ſuch indeed lived in the dark places of Heatheniſm and Idolatry: but ſuch and ſuch lived in *Iſrael*, in a *Goſhen*, in a Land of light; ſuch and ſuch lived in *England*, in *London*, in ſuch a Religious Family: there will be recorded the means of

of Grace, which they have enjoyed in those places, such lived under such a powerful Ministry, heard such heart-awakening and heart-warming Sermons, and had such sweet showers of the Word dropping upon them; they were planted in fertile soil, and they had fat pastures to feed in.

3. There will be found recorded, the various dispensations of Gods providence towards them for their good; such and such had not only Gods Word, but also God's Rod to teach them; they lived under the sound of awakening Judgments; they lived in *London* when the Plague raged so sorely; and when the Fire brake forth and consumed the City; and such were preserved, when thousands fell into the Pit; they were brought down to the Doors of the grave, and eternity, and they were brought up again; they were preserved and provided for, and every day tasted of the Cup of Gods goodness, they were loaden with his mercies.

4. And especially there will be found recorded, all the actions of the Children of men, and their carriage towards God, and towards one another, in those Places, in those Relations, under those Ordinances and Providences.

1. There will be found recorded all the good that hath been found in, or done by any, from the day of their Child-hood to their dying hour; such and such, they were obedient to Parents when they were young; they were diligent in learning their Catechism, and ready to receive instructions in the Principles of Religion; such were acquainted with the Scriptures when they were but Children; such had tender hearts in their tender years; such loved God and followed God, when they were but youths; such and such had their hearts opened in hearing of the Word, and enlarged hearts in prayer; such were awakened

awakened by such Sermons, and convinced and humbled for sin, and perswaded to repent and turn to the Lord: such opened the door to Jesus Christ, when he knocked, and set up his Throne in their hearts, and put their necks under his yoke. Such and such were frequenters and lovers of the Ordinances, and Ministers of Jesus Christ. Such made it their business to be Religious; such walked with God in their Families, and were upright in their dealing, in the World, such used to deny themselves, and took up their Cross, and laboured to follow Jesus Christ where-ever he led them; such mourned for the sins they could not reform; were thankful for the mercies they received; were faithful in the relations they were placed; were faithful under the means they enjoyed; were merciful to their Brethren in misery; were patient and chearful under the Rod, which was laid upon them, and all the good actions of men will be had in remembrance.

2. There will be found recorded, all the evil actions, all the sins of the Children of men. Such and such were disobedient and untoward Children; slighted the commands of God and their Parents; were idle and careless of instruction, and would not open their ear to discipline, such were old in sin, when young in years; were strong and skilful in wicked sinful practises, when their bodies were but weak, and minds sottishly ignorant in the things of God; such had good examples before them, but they would not follow them; they saw dreadful Judgments, but were hardned under them; they received many mercies, but they abused them; they had seasons of grace but they mispent them; they had calls, but they shut their ear against them; they had convictions of conscience, but they stifled them, they had motions of the spirit, but they quenched them; they had proffers

fers of Christ, and pardon and salvation, but they refused them, and turned Gods glory into shame, and his grace into wantonness. Such and such were Sabbath-breakers; such were Swearers; such were Drunkards; such were unclean persons, and Adulterers; such were Thieves; such were covetous persons and Idolaters; such were unjust and unrighteous in their dealings; such were bitter and reproachful in their speeches; such were injurious in their actions. All the sins of Men and Women will be found in the Book of Gods remembrance, *Deut.* 32. 34 *Is not this laid up in store with me, and sealed amongst my treasures?* God stores and treasures up the sins of the wicked and ungodly, against the day of his wrath, and their perdition, it is said, *Job* 14. 16, 17. *Thou numbrest my steps, dost not thou watch over my sin, my transgressions are sealed up in a Bag, and thou sowest up mine iniquities.* God numbreth the steps of sinners, one by one, sin by sin, as a man would number every step; and he watcheth that he may number aright, he takes exact notice of the foot-steps of every sin, which leave an impression in the Book of his remembrance, as the foot-steps of the body do, when a man walketh in soft clay. He putteth the transgressions in a Bag, and soweth the Bag, and sealeth the Bag; all which expressions denote Gods exactness in recording and laying up the sins of men. It is said *Jer.* 17. 1. *That the sin of* Judah *is written with a Pen of Iron, and the point of a Diamond.* All secret sins will be found there recorded, for nothing is secret to God, whose eyes are like a flame of fire, which gives light to every dark corner; darkness hideth not from him, but the night shineth as the day; he looks into every corner of the Earth, and into every corner of the Heart, and hath set out secret sins in the light of his Countenance: and all open sins will be found there

there recorded? no man hath taken ſo much notice of others ſins, as God hath done; he doth as it were Book all done in his remembrance, and when Chriſt comes at the laſt day, the Book of Gods remembrance will be opened.

2. *The ſecond Book which ſhall be opened at Chriſts coming will be the Book of mens own Conſciences:* and this will be the counter-part to every mans particular, of what is written in the Book of Gods remembrance they will find the ſame thing there regiſtred; indeed Conſcience now may ſeem to be aſleep, and ſay nothing whileſt men are eating and drinking, and ſinning; yet Conſcience is ſecretly awake and buſie in writing; and taking notes of every mans actions every day; Conſcience hath its day-Book, which hath not an empty page; the mouth of Conſcience may be ſhut, and with much ado for the preſent, reſtrained from ſpeaking and biting; but the eye of Conſcience cannot be ſhut from ſeeing, nor the hand of Conſcience reſtrained from regiſtring what it takes notice of: Every one in the World hath as it were whole Volumes of his own actions in his boſom written down by Conſcience; and though the letter of ſome things done long ago, may ſeem to be raſed and worn out, ſo that a man cannot read them now; yet when this Book ſhall be opened at the laſt day, they will appear in very legible characters; like as when a man writes with the juice of a Lemon upon fair Paper, the juice is white, and the Paper is white, and he cannot read a word when it is written, nor while it is writing; but let him keep the paper many years by him, and after bring that Paper cloſe to the fire, the white letters will turn black, and become very legible: ſo the Conſcience of wicked perſons is writing whileſt they

are sinning, and they do not perceive it after it is written; they forget many of their old sins, yea they do not take notice of them as sins, whilest they are committing them, but when the last day is come, and Christ is come, who will be revealed from Heaven in flaming fire, to take vengeance upon them, and the Book of their consciences shall be opened before them, then all the notes of conscience will be plain and easie to be read, and a ready confirmation, conscience will give of all that is written in the Book of Gods remembrance: and O how sweet will the testimony of conscience be of good actions? how bitter will its records be of sins?

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3. *The third Book which will be opened, will be the Book of the Law*: which requiring perfect and perpetual obedience, will condemn all, both righteous and wicked, because all have sinned, and by the Law are cursed, *Gal.* 3.10. *Cursed is every one that continueth not in all things which are written in the Book of the Law, to do them*; but then an appeal will be made.

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4. *The fourth Book which will be opened, is the Book of the Gospel*: and there the righteous will find the merits of Christ, though they have had none of their own; they will find exceeding great and precious promises of pardon, and Salvation, and eternal happiness, which have been made to all them that did repent, and believe in Christ, and testifie the same by their sincere love to God, making choice of him for their chief good and happiness, and laying up their treasure in Heaven, and by their sincere obedience to his commands, and walking in Heavens way; and then conscience will give in evidence, and Gods remembrance will confirm it, and the Spirit will witness it, and Christ himself will acknowledge

it, that all his true Diſciples have had the qualifications, which have ſhown their intereſt in the Promiſes; yea, the weakeſt of believers, what-ever doubts and fears they have now, will then certainly know, and confidently plead theſe qualifications which they have had, they will be able to ſay, that they had true faith, though it were but weak; that they did truly lay hold on Chriſt, though it were with a trembling hand; that they had the faith of reliance and recumbance, though they had not the faith of aſſurance and ſtrong confidence; that they did heartily repent and grieve for ſin, though they had not that meaſure of Godly ſorrow, which they deſired; that ſin did not reign in them, though ſometime it did rage and domineer: that they had choſen God for their chief good, above the whole World, and the byas of their wills was towards him; and that they had a ſincere love to him, though they fell ſhort in the fervency which they deſired to have; that they did walk and keep on in Heavens way; and if ſometimes they wandred, that they found their way again; if ſomtime they ſtumbled, that they got up again; and this Book of the Goſpel, will give all true believers ſuch acquittances as that they ſhall not come into condemnation, *John* 3. 16. *Whoſoever believeth in the Son, ſhall not periſh, but have everlaſting life.* And *Rom.* 8.1. *There is no condemnation to them which are in Chriſt Jeſus, who walk not after the Fleſh, but after the Spirit.* And the like.

But the unbelievers will get no benefit by this Book; they may find great and ſweet promiſes, but not one promiſe in the whole Book of the Goſpel belonging to them, becauſe they do not belong to Chriſt; they lived and dyed in impenitency and unbelief, and neglect of Chriſt and ſalvation, and now they cannot find one favourable word for them; and

therefore they will be sent back to be tried by the Book of the Law, only the Gospel will double the condemnation of such as have not yielded up themselves unto its obedience.

5. *A Fifth Book which will be opened, will be the Book of Life:* where all the names of the Elect are inrolled, which when they read, how will they adore the riches of the free grace of God in choosing them before the foundation of the World was laid; and all those whose names are not inrolled in this Book, shall be condemned and cast into the Lake of fire, *Rev.* 23.12,15.

5. The fifth thing proposed, and the chiefest, is to speak more particularly, of Christs judging both the righteous and the wicked, at his second appearance.

And here I shall speak. 1. Of their Particular Judgment.

2. Of the execution of their sentence pronounced in judgement.

1. Concerning the Judgement of the righteous and the wicked.

CHAP. V.

THe judgement of the righteous will be first, and therefore I shall first treat of it, and here speak,

1. Of the immediate antecedents to their judgement.

2. Of the judgement it self.

1. Concerning the immediate antecedents to the judgement of the righteous.

1. *The first Antecedent to the righteous judgement will be their Resurrection from the dead,* 1 *Thes.* 4. 16. *The dead in Christ shall rise first, when Christ descends from Heaven,*

Heaven, the ſouls of the righteous ſhall deſcend with him, 1 *Theſ.* 4. 14. *Them that ſleep in Jeſus will God bring with him.* The Spirits of all the juſt men and women made Perfect, ſhall then come down and find out their own bodies which have been ſleeping in the bed of their graves, and they ſhall enter again into their old Habitations; they went out of them it may be with fear and trembling, with grief and ſorrow, being unwilling to leave them behind, though they were ſo rotten and ruinous: but O with what joy will they return and enter again, when the building ſhall be repaired, when their bodies ſhall be raiſed by the power of the Lord Jeſus Chriſt, and healed of all infirmities, when they ſhall be made incorruptible and immortal! ſee 1 *Cor.* 15. 52. *In a moment, in the twinkling of an eye, at the laſt Trump, for the Trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed:* And *Verſe* 54. *So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that was written, Death is ſwallowed up in Victory;* then ſhall they triumph over death and the grave, ſaying, *Verſe* 55. *O death where is thy ſting? O Grave, where is thy victory?* The Lord Jeſus will then make them victorious over this Conqueror, verſe 57. *Thanks be to God, who hath given us the Victory through our Lord Jeſus Chriſt.* The parting of ſoul and body was never ſo ſad unto any of the Saints at their death, as the meeting will be ſweet at their reſurrection; O how will the ſoul wonder at the ſudden and ſtrange metamorphoſis of the body? when the ſoul left the body vile to putrifie and corrupt in the Grave, and ſhall find it come forth more bright and glorious than Gold, after it hath been refined in a furnace, when the vile body ſhall be faſhioned like unto Chriſts moſt glorious body, *Phil.* 3. 21. O how

will the ſoul delight in the beauty, ſtrength, and immortality, which then ſhall be put upon the body, whereby it will be more ſuited to its nature, and fitted for its operations, and participation in its glory, and how will the body delight in the wonderful glories and ſhining excellencies which the ſoul hath attained ſince its ſeparation? If the love between the ſoul and the body were ſo great, when the body was ſo vile, and the ſoul ſo ſinful, what will it be when both are glorified? If the conjunction between the ſoul and body were ſo ſweet, when the body was ſo frail and ſubject to death, and the ſoul a ſpiritual and never-dying ſubſtance, what will it be when the body ſhall be made immortal, and in ſome ſort ſpiritual? O! with what pleaſure will the body awake out of its long ſleep, and ariſe and ſhake off its duſt, and put on its beautiful garments of immortality and glory? with what delight and joy will it firſt open its eyes upon thoſe beautiful and glorious objects, which will quickly preſent themſelves to its view? Thus concerning the Reſurrection of the righteous bodies.

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2. *The ſecond Antecedent to the Judgment of the righteous, will be their meeting with Angels at their graves mouth. Mat* 24. 31. *He ſhall ſend his Angels with the great ſound of a Trumpet, and they ſhall gather the Elect from the four winds, from one end of Heaven to the other:* no ſooner are they awakened and riſen out of their Graves, but they are entertained by Angels; thoſe holy and excellent creatures, who have ſuch a dear love to them, and before have don many good offices for them, though, when before in the body, they did not perceive it, and were too low, and unfit for their acquaintance; but they will then know them, and be able to diſcern the beauty of thoſe lovely Spirits

rits, who for ſo many years have been beholding the face of their Father in Heaven, which will have caſt ſuch a luſtre upon them, that will be matter of their admiration, and theſe ſhall be part of their acquaintance and companions in Glory; inſtead of Devils, thoſe Angels of darkneſs, which uſed to aſſault, buffet, and moleſt them, when in the body before, they ſhall now have Angels of light with them, and about them to joyn together in the love and praiſe of the great *Jehovah*. The Angels will be ſent to call them, and gather them, and we may rationally imagine that they will ſalute them at their riſing, and welcom them out of their Graves: We read of the Angel *Gabriel's* ſalutation of *Mary*, *Luk.* 1. 28. *Hail thou that art highly favoured, the Lord is with thee, bleſſed art thou amongſt women*; and the ſame Angels words to *Daniel*, *chap* 2.23. *Thou art greatly beloved.* Such ſalutations poſſibly the Angels may give to the Saints at their reſurrection. *Ariſe ye that are highly favoured of God, come forth ye that are greatly beloved; welcom, welcom ye happy ones; ye that are bleſſed amongſt the Children of men; your Lord is come down and ſtayeth for you; he hath ſent us to call you, and convey you into his Preſence, and bring you where he is, that you may ſee and ſhare in his glory:* O how will ſuch words make their hearts to glow within them? How joyful will ſuch a meſſage be unto them? O happy they that ever they were born! or rather, that ever they were new born! O happy they that they ſhould live, that they ſhould be raiſed to ſee ſuch a day as this will be! O what looks! what ſpeeches! what joys will they have, when they are entertained by the Angels?

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3. *The third Antecedent to the righteous Judgement, will be their meeting one with another: Mat.* 24. 31.

The Angels will be sent to gather the Elect together, 2 *Thes.* 2. 1. *I beseech you Brethren, by the coming of our Lord Jesus Christ, and our gathering together unto him:* the Saints will be all gathered together, and we shall be gathered with them, if we be found in that number; there we shall meet with *Abraham*, *Isaac*, and *Jacob*, and all the holy Kings, and Prophets, and Apostles, and Martyrs, and Holy Men, who have lived in all Generations; and all these in another hue than when they lived upon the Earth; they will arise like so many shining Suns out of the earth; O how shall we be delighted with the sight of such a glorious train and company, when we see the Image and picture of the Lord upon them, drawn so to the life? what sweet greetings shall we have, and mutual congratulations of our old acquaintance in the flesh, who were with us acquainted with the Lord? and is this the end of our hearing and fasting and Praying, and Self-denial, and Mortification, and the poor services we have done for the Lord? Is this the issue of our pains and labour; O happy we that ever we repented, and believed, and closed with Jesus Christ! O happy we that laid up our Treasure, and waited for our glory and happiness till this time.

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4. *The fourth Antecedent is that the Righteous shall be caught up together in the air*; all the righteous shall be caught up, they that are raised from the dead, and they that remain alive upon the earth on that day, 1 *Thes.* 4. 16, 17. *The dead in Christ shall rise first: Then we which are alive and remain, shall be caught up together with them to meet the Lord in the air:* we read of the two Witnesses which were slain; *after three days and a half the Spirit of Life from God entred into them, & they stood upon their feet, and they heard a great voice*

voice from heaven ſaying unto them, come up hither, and they aſcendeth up to heaven in a cloud, &c. Rev. 11.11, 12. In the morning of the Reſurrection, the ſpirit of Life from God will enter into the bodies of all the Saints, and they will ſtand up, and poſſibly they may hear a voice from Chriſt in the Air, *Come up hither:* and then they will be caught up, and aſcend into the air to meet with the Lord? O what unexpreſſible pleaſure and delight will they find when they *Feel* themſelves begin to move upwards, when they are leaving the earth and wicked men, and ſo many glorious perſons of them together aſcending to meet their moſt glorious Lord!

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5. *The fifth antecedent to the judgment is their meeting with the Lord in the Air*; 1 Theſ. 4. 17. *Then we which are alive and remain, ſhall be caught up together with them, to meet the Lord in the Air.* We have ſpoken of the meeting of the Soul and the Body; of the meeting of the Saints with the Angels; of the meeting of the Saints with the Saints; all which meetings will be very delighthful, but the meeting of the Saints with the Lord himſelf will be beyond all. O how ſweet will the ſound of Chriſts coming be unto them before they ſee him? when they hear the long expected ſhout, and the ſound of the laſt Trump! *This, this* will be muſick indeed in their ears; *Then then* they will lift up their heads with joy: and do but think how tranſporting the firſt glance of their eye will be upon the Lord Jeſus Chriſt when they ſee him yet afar off cloathed with ſuch brightneſs and beauty; never did their eye behold ſuch an object before; they admired to ſee the Saints, and to ſee themſelves ſo transform'd, but how will they admire to ſee the Lord in ſuch glory? if ſo be that ſome of his Diſciples did gaze after him with wonder, when he was taken from them,

them, and ascended into Heaven, *Acts* 1. 11. With what wonder will all his Disciples (most of which never saw him in the flesh, none of which saw him in such glory) then gaze upon him when he shall come down from Heaven? *Ye men of* Galilee, *why stand ye gazing back into Heaven?* say the Angels, *this same Jesus which is taken up from you into Heaven, shall so come in like manner, as ye have seen him go into Heaven*; if you look and wonder now at his going, how will you look and wonder at his coming, which will be as surely, but far more gloriously? But when they are come nearer unto Christ, & have a fuller view of him: O what thoughts! what affections! what joys will there then fill their souls! O what workings, what beatings of heart? what transports and ravishment of spirit will they have! O how would they be overwhelmed with this sight, and utterly unable to bear it, if they were not strengthened beyond their present capacity! *And is this the Saviour and redeemer of the World? O glorious Son of Righteousness! did this most excellent person, who thus appears in the brightness of his Father, & is now come down from his glorious habitation, with such a glorious train of Angels, once vouchsafe to dwell with men, and vail his glory in the flesh? did this eternal son of God stoop so low as to take upon him our nature, yea to take upon him the form of a servant? did he live in such meaness and obscurity, and endure such hardship, contradiction, reproach and injury, when he was upon the Earth? O infinite condescention! did this Lord of life and glory in the days of his flesh so Weep and Pray, and cry; sweat, and bleed, and dye, though with such pain, anguish, and disgrace; yet with such willingness and patience in our steads, that he might redeem us from sin and death, and wrath to come; that we might not perish but have everlasting life? O wonderful, unconceivable love! what, so glorious a Person to be made man? to*

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be made a curſe? to do ſuch things? to ſuffer ſuch things? for ſuch mean, vile, curſed ſinners as we, that we might be bleſſed and happy with him; O ſurpaſſing ſuperlative kindneſs! Is this he who made choice of us, when he choſe ſo few, that called us, when the moſt were paſſed by, that pitch'd his love upon us when there was no attractive in us, nothing to move him, but his own bowels, that revealed his ſecrets to us, when he hid them from the wiſe and prudent, that brought us nigh, when we were afar off, and made us fellow-Citizens, and fellow-heirs with the Saints, and of the houſhold of God, who were by nature Children of wrath, even as others? O aſtoniſhing free Grace! Is this he who cloathed us when we were naked, even with the robes of his own righteouſneſs? that waſhed us when we were defiled, even in the fountain of his own blood? that cheared us when we were troubled, even with the comforts of his own ſpirit? that ſtrengthened us when we were weak, even with this might and glorious power in our inner-man? was it from this Perſon that we received our Pardon, and Peace, our Supports, our Graces, our Encouragements, and all the ſweet refreſhments we have found in Ordinances.

Is this the Advocate whom we made choice of, relyed, and truſted upon for life and ſalvation? Is this the maſter whom we followed, and whoſe work we were employed about? Is this the Captain whoſe colours we wore, & under whoſe banners we fought? Is this the Lord whom we obeyed? the friend, the husband whom we loved? and is he ſo glorious? O how will the Saints be wrapt up in admiration and joy! how will they be all in a flame of burning love and affection, when they come to behold the Lord Jeſus Chriſt himſelf, and viewing him in ſuch glory, as then he will be decked withal? when they come to ſee him face to face, who hath ſuch lovelineſs in his face, and ſuch love in his heart unto them. It is ſaid, 1 *Pet.* 1. 8. *Whom having not ſeen ye love,*

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in whom though now ye see him not, yet believing, ye re joyce with joy unspeakable and full of glory.

If so be that the Saints do now love Christ, whom they never saw, only have heard of, and believed the report of the World; how will they love him when they have this sight of him, and see a thousand-fold more beauty in him than was reported, or could be imagined? if so be that now sometimes they rejoyce, with glorious and unspeakable joy in believing, what will they do when they come to see him in his glory? if they can now rejoyce in tribulations and take pleasure in the Cross and reproach of Christ, what will they find in their Masters joy, and the Crown which he now comes to put on their heads? O how glad will they be that they have bin counted worthy to suffer any thing for such a Saviour? It will be a joyfull time indeed unto the Saints when they are caught up in the Clouds to meet the Lord in the Air.

And the joy of Christ will be no less, to meet with them; O with what an eye will he view them, when they are arising and descending with so much of his beauty and luster upon them! none can conceive the love and delight which the Lord Jesus will take in them at that day: He will look upon them as those who were beloved by the Father & himself from all eternity; as those who fetch him out of Heaven, before to Redeem them, and now to Glorifie them; he will look upon them as the travel of his soul; as the price of his blood; He will look upon them as his jewels; as spoils taken out of the hands of his Enemies; he will look upon them as Plats grown up unto perfection; as servants who have done their work; as those who have kept up his honour in the World, he will look upon them as Members of his Body; he will look upon them as hi

his deareſt ſpouſe and moſt beautiful Bride, who now cometh to be joyned to him more nearly, and to live with him for ever. O the love and joy of Chriſt at his meeting! if ſo be that Chriſt ſo dearly loved his ſpouſe, and could delight in her too, when ſhe was black and ſooty, when her cloaths were ſpotted and ſtained, when her affections were weak, low, and inconſtant; how will he love and rejoyce in her when ſhe is made perfectly like to himſelf, and ſo beautiful with his comelineſs? when her ſtains are all waſhed off, and ſhe is preſented before him without ſpot, wrinkle, blemiſh, or any ſuch thing; when ſhe ſhall be arrayed in white, and hath put on her ſhining garments, and appear ſo lovely; and her love ſhall be ſo high, and full, and ſtrong, and flaming? never did Lovers meet with ſuch delight and joy on their Wedding-day, as Chriſt and his ſpouſe will meet at the day of his ſecond appearance: O the ſweet ſmiles the Saints will ſee in the face of Chriſt! ſuch ſmiles upon them, ſuch glances of love will ſparkle forth from his eyes, as will raviſh their hearts; O the ſweet words they will hear? the welcome he will give them when they firſt meet! when they are come, he will place them at his right hand. So much concerning the more immediate Antecedents of the judgment of the Righteous.

CHAP. VI.

THe ſecond thing is to ſpeak concerning the Judgment it ſelf of the righteous. And there are two things the Scriptures ſpeaks of, which Chriſt will do at his ſecond appearance in the judgment of the righteous.

1. *He will take an account of them.*
2. *He will pronounce the ſentence upon them.*

1. Chriſt will take an account of the righteous.

Rom.

Rom 4. 10, 12. *We shall all stand before the Judgment Seat of Christ, and every one of us shall give an account of himself unto God*; though the righteous shall not be brought to condemnation, yet they shall be brought into judgment, which will be for their Masters honour and their own; especially of those who can give a good account of the Tallents, their Lord hath entrusted them withal.

I know it is a question among Divines, whether the sins of Gods people will be mentioned, and made manifest at the day of judgment; I shall not determine the question, since the scripture is not so plain; possibly the Lord having pardoned them, covered them, blotted them out of the Book of his remembrance, he will not mention them on that day; but sure I am, if they should be mentioned, it will not be to their disgrace and grief, but to their more aboundant joy in the Lord who hath forgiven them: If they should read their sins in the book of Gods remembrance; they will find them like so many debts crossed out with the red lines of Christs blood: if the Devil should be permitted to accuse them at that time, who is now the Accuser of the Brethren, and rip up their secret faults, the Lord himself will stand up and plead for them; he will make known the sufficient value of his Merits for their Ransome, and publickly acquit them from all guilt and condemnation; *who shall lay any thing to the charge of Gods Elect, it is God that justifieth? who is he that shall condemn? it is Christ that died for them*, Rom. 8. 33, 34.

But these four things Christ will take an account of, in the judgment of the righteous.

1. *He will take an account of their Graces.* The vessels of the Virgins will be lookt into, what Oyl they have got, the hearts of the Saints will be lookt into

to, what graces they have obtained. Chriſt will then take notice what Godly ſorrow they have had for ſin, their ſecret weeping and mourning, will then be made manifeſt; he will take notice what humility and meekneſs, what ſelf-denial and patience they have had, eſpecially what faith, and love, and hope, and ſpiritual joy they have had, and all their raiſed affections towards himſelf, and Heavenly things, in his Ordinances, and his judgment of grace will not be accor ding to the appearance and ſhew which hath been, but according to truth; and then the Saints ſhall be rancked, not according to their eſteem and dignity in the World, but according to the meaſure of the graces they have attained.

2. *Chriſt will take an account of the improvement of the talents of graces and gifts, and opportunities of ſervice which he hath intruſted them with all*, Mat. 25.19. And Chriſt will then take chief notice of thoſe which have been moſt induſtrious and faithful, and inſtrumental for doing moſt good, and bringing moſt glory to his Name; and though all ſhall have a full reward that are found truly faithful, and ſhall enter into their Maſters joy; yet they ſhall have a more full reward, and be capable of more joy and glory than the other.

3. And eſpecially, *He will take an account of their works of Mercy*, Mat. 25.35,36. *I was hungry, and ye gave me meat; I was thirſty, and ye gave me drink; I was a ſtranger, and ye took me in; naked, and ye clothed me; I was ſick and ye viſited me; I was in Priſon, and ye came unto me*, &c.

It will even aſtoniſh and confound the righteous to hear ſuch language as this from the Lord Jeſus Chriſt; when he appears in ſuch glory, they will be ready to queſtion, when he was in any want, and received relief at their hands: *When ſaw we thee an hungry*,

hungry, or a thirst, or naked, and ministred any help? We received all from thee, but we could give nothing to thee; thou didst relieve us, and redeem us out of the deepest poverty and misery in which we were sunk, and should have perished without thy help; but what relief hadst thou from us? *Then the King will answer and say unto them, v.* 40. *Verily I say unto you, in as much as ye have done it to one of the least of these my Brethren, ye have done it unto me.* At such a time and such a time, the poor came to you for relief making use of my name, whose backs for my sake ye cloathed, and whose bellies you refreshed, and whose necessities you supplyed, that was done unto me; though they were poor, they were my brethren; some of my servants were brought into straights for Conscience sake; and you received them, or sent help to them; you received me then, and gave help to me; that money was not thrown away, it was given to me, and I am come to give you a thousand fold reward. Were this truth more effectually believed, what a forwardness would there be in Christians to works of mercy; surely they would look upon that part of their estate as best improved, which in such works is bestowed. Christ doth not mention any other use which they put their money unto, which if worthy to be compared, would be made mentioned of: he doth not speak of so much laid out in building, so much laid out in cloathing, so much laid out for food, so much laid up in portions for Children; all this the wicked can do; but so much laid out to the poor, and me in them, which is the only part ye have laid up for your selves; and which *I* am now come to return unto you with usury.

4. *Christ will take an account of the afflictions which the righteous have endured*; especially, of their suf-

ferings

ferings for his ſake, ſuch reproaches, ſuch loſſes impriſonments, baniſhments, buffetings; but if they have ſuffered death, with what honour will this be made mention of? with what great eſteem will he receive and ſpeak unto them which have come out of great tribulation? and O the Joy in this morning, after the tears of the night! then they will find that their *light affliction which they have endured for a moment, hath wrought for them a far more exceeding and eternal weight of glory*, 2 Cor. 4. 17.

2. The ſecond thing in Chriſts judgement of the Saints, is the *Sentence* which he will pronounce upon them, which will be a moſt gracious invitation of them to take poſſeſſion of the Kingdom of Heaven which he hath prepared for them, *Mat.* 25. 34. *Then ſhall the King ſay unto them on his right hand, Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the foundation of the World.*

All Chriſts invitations in Scripture are very ſweet. *Come unto me all ye that labour, and are heavy laden, and I will give you reſt*, *Mat.* 11. 28. How ſweet is this to a troubled Conſcience, and an oppreſſed ſpirit, ready to ſink under the burthen of ſin? *Ho every one that thirſteth, come to the waters; and he that hath no mony, come buy wine and milk without mony, and without price*, *Iſa.* 55. 1. O what ſweet words are not theſe to thoſe which are parched, and pained, and ready to dy with ſpiritual thirſt, and can find nothing in the creatures which can give them any ſatisfaction or eaſe? But of all the words that ever Chriſt did ſpeak, of all the invitations that ever Chriſt did make; this will be the ſweeteſt, which he will give to his Diſciples at the laſt day, *Come ye bleſſed of my Father, inherit the Kingdom prepared for you, from the Foundation of the World. Come ye bleſſed and happy ones*, however accounted miſerable ones by

men, yet blessed of my Father, *Come inherit the Kingdom prepared for you from the foundation of the World.* Take possession of your eternal inheritance; Come enter into the Kingdom of glory, which the Father hath chosen you unto, and called you unto, and which I have purchased, and now fitted and made ready for you: Come along with me, and I will shew you my glory; and where I am, there ye shall be also. Come along, with me into Heaven, and ye shall live and reign with me for ever and ever. Come along, and enter now into your Masters joy: come and I will shew you the Father, and bring you into his House and presence, where there is fulness of joy, and pleasures for evermore. And now, Beloved, think with your selves, what joys! what exaltation! what clapping of hands! what shoutings! what Hallelujahs! what Hosannahs! what triumphing acclamations the Saints will make upon the hearing of these words. But here words fail, conceptions fall short. Who can utter what the affections and behaviour of the righteous will be, when they have their sentence, and hear such sweet and gracious words from the mouth of their Judge and Redeemer?

Thus concerning the Judgement of the righteous.

to,

CHAP. VII.

2. CConcerning the judgement of the wicked, at the second appearance of Jesus Christ; in treating hereon, I shall as in the Judgment of the righteous, speak,

1. *Of the immediate antecedents.*
2. *Of the Judgement it self.*

1. *The immediate Antecedents of the judgement of the wicked will be,*

1. *The Resurrection of their Bodies from the Grave:*

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all the wicked that are dead ſhall be raiſed, though not ſo ſoon, yet as certainly as the righteous, *John* 5. 28, 29. *The hour cometh, that all that are in their graves ſhall hear his voice,* (not only) *they that have done good, ſhall come forth to the Reſurrection of life,* (but alſo) *they that have done evil to the Reſurrection of damnation.* When the wicked die, their bodies are *clapt up in the Priſon of the Grave,* where they rot and putrifie under the chains of death, which are laid upon them, and their ſouls are *ſhut down into the Priſon of Hell,* where they are bound up in chanis of darkneſs, and wo, and reſerved unto the judgement of the great day; when the Lord Jeſus ſhall appear to Judge the World, he will bring the keys of Death and Hell along with him, and open both theſe Priſon doors, not to give liberty and releaſe to the Priſoners, but as Priſons are opened at aſſizes, to bring them forth to Judgement; he will open the Priſon of Hell, and all the ſouls of the wicked ſhall come forth like ſo many Locuſts out of the bottomleſs Pit; and he will open the Priſon of the Grave, and all their bodies ſhall creep like ſo many ugly Toads out of the Earth; and then ſoul and body ſhall be joyned together again, and this meeting will be ſad, beyond expreſſion; the meeting of the ſouls and bodies of the righteous will not be more joyful, than the meeting of the ſouls and bodies of the wicked will be doleful; poſſibly ſome of the wicked had no hands in their death, and their ſouls went forth of their bodies without much pain or fear; but their entrance into their bodies again, will be with inexpreſſible horrour; and if ſome of the wicked had their Conſciences awakened at death, and they lay down with terrour; when they awake and riſe again from the dead, it will be with far greater terrour. The old

World dyed in a fright, with the Deluge of water, which over-whelmed them; *Corah*, *Dathan*, and *Abiram*, with their Company, died in a fright, at the cleaving and opening of the Earths mouth, which ſwallowed them up; *Judas* and other deſpairing ſouls died in a fright, at the apprehenſions of the open mouth of Hell, ready to receive their guilty ſpirits; but none of the wicked could go forth of their bodies in ſuch a fright as they will enter into them again at the laſt day: The damned ſouls have been lying in Hell many years, full of anguiſh in their ſeparation, and they know that their anguiſh will be encreaſed by the torment of their bodies in their union: and no wonder if they be exceedingly unwilling and fearful to enter into their old lodging; their bodies have been ſleeping all this while in the Duſt, and have felt no pain at all; and O how unwelcome a gueſt will their ſouls then be; Never was death ſo terrible unto them, as Life will be at that day; they had rather ſleep ſtill in their Grave, and continue in their rottenneſs and corruption; they had rather lie hid for ever in the duſt of oblivion, or be quite annihilated like Beaſts, than to riſe again unto ſuch torments; as now they muſt undergo; but they muſt ariſe, willing or unwilling; It is ſaid that the *vile bodies* of the righteous *ſhall at the laſt day be faſhioned like unto Chriſts glorious body*, *Phil.* 3. 21. They ſhall be made like unto Chriſts body in beauty and glory; but the bodies of the wicked will have another hue and faſhion; if it were poſſible to faſhion bodies like Devils, thoſe impure and foul ſpirits, ſuch ſpiritual bodies the wicked ſhould have; be ſure their bodies ſhall have no glory put upon them; but they lay down vile bodies, they ſhall riſe up far more vile; they lay down in diſhonour, and they ſhall be raiſed in far greater diſ-

honour;

honour; indeed they will be raiſed incorruptible and Immortal; but this will not be for their glory, but that they may be capable of the greater and longer torment and miſery; their bodies will be ſo far from being made beautiful like unto Chriſt, that I believe they will not regain that natural beauty which they had here upon the Earth; now ſome of them out-ſhine Gods own Children (whoſe chief beauty lies inward) in external comelineſs; then none but the bodies of Gods children will ſhine; the bodies of the wicked moſt probable will be ſwarthy, black, ugly monſtrous bodies: if there be a ghaſtlineſs upon the bodies of the moſt beautiful, when they are dead, what ghaſtlineſs will their be upon the bodies of all the wicked, when the ſecond death ſhall ſeize upon them? were their bodies never ſo beautiful in themſelves, yet their features would quickly be altered by the horrible paſſions of their mind; the blackneſs and dread of the ſoul would quickly appear in their countenance; beſides the impreſſions which the Fire of Hell will have upon them. The ſoul will find nothing in the body which will give it any delight or eaſe, or in tht leaſt contribute unto the aſſwagement of its anguiſh; it will return into the Body as in a Priſon or Dungeon, where there is no pleaſure to be found: and if the body be black, how black will the ſoul be, after ſo long aboad with foul Devils in the lower Region of darkneſs? And when ſuch foul ſouls, and ſuch vile bodies meet, What a meeting! what a greeting will there be! We may fancy a kind of language to be between them, at that day. The ſoul to the body, *come out of thy hole thou filthy dunghil fleſh, for the pampering & pleaſing of whom, I have loſt my ſelf for ever, who haſt ſtoln away my time & thoughts, and heart from God & Chriſt, and Heavenly things, to feed, and cloath,*

& cherish thee, & make provision to satisfie thy base deceitful lusts; when I should have been making provision for thine and mine everlasting happiness. Awake & come forth of the dust, thou bewitching dirty flesh, who didst lull me asleep so long in my pleasing chains, untill thou didst suddenly open thy doors & thrust me out, where I was awakened in torments before I was aware, now I must come into thy doors again, that thou maist share & taste the bitter issue of sinful pleasures and delights. And O how will the body be affrighted, so soon as the soul is entred! never did the soul tast so much of the bodies delights, as the body will then feel of the souls anguish. The body to the soul: *And hast thou found me out O my enemy? couldst not thou have let me alone to lye still at rest in this sweet sleep? Hast thou used me as a slave, and employed all my members as servants of iniquity, and unrighteousness, and art thou now come to torment me? and is this the fruit of all the pleasures we have take together? shouldst not thou have been more wise, and provided better for thy self and me?* O what cries and shrieks will the Tongue give forth, so soon as it hath recovered its use! O what fearful amazing sights will there appear before the eyes, so soon as they are opened, when they first peep out of the Grave, and sinners see Heaven & Earth on fire about them, and Christ coming in flaming fire, to take vengeance upon them? O how dreadful will the shout, and the voice of the Arch-Angel, and the sound of the last Trumpet summoning them to Judgement be unto the ears? O how will every joynt and member of the bodies of the Wicked tremble, when they are raised again at the last day?

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2. *The second Antecedent to the Judgement of the Wicked, will be their meeting with Devils:* The Righteous will meet with Angels to welcome them out

of their Graves; the wicked will meet with Devils to entertain them, at their Reſurrection; and then they will not appear unto them, like Angels of light, as ſometimes here they have done, but like foul Angels of darkneſs, as they ever were ſince their firſt fall; they will not then entertain the wicked with pleaſing baits, and ſweet alluring temptations, and pretend to be their friends, who conſult their good and ſatisfaction, beyond God himſelf, the chief good of mankind; as they did when their abode was in the world before: but they will ſpit forth their venom, and malice, then, in their faces; poſſibly they may buffet their bodies, and lay painful ſtroaks upon them; ſurely they will terrifie their ſouls for thoſe things which they have drawn them unto the commiſſion of: O how will they mock, and deride their folly and madneſs for opening their ears to their whiſpers, for opening their hearts ſo freely, when they have knockt at the door, and enticed them unto ſin? then the damned will perceive that the Devils deſign was their ruine and miſery, when the pretence and ſhew was conſultation for their good and happineſs; that he laboured to pleaſe and delight them; not out of love, but malice; that he might undo them, that he lulled them aſleep, that they might not perceive their miſery, till it was too late; that poiſon was in his ſweeteſt baits; and that their ſofteſt pleaſures were Satans ſilken cords, by which he was drawing them unto endleſs woe and bitterneſs; then they will perceive how the Prince of Darkneſs hath blinded their eyes; and deluded them, how the old Serpent hath beguiled them through his ſubtilty, and deceived them; how they have been gull'd of a Crown and kingdome they had the proffers of, and were in a capacity to obtain; then they will per-

ceive whose slaves they have been, whilest they were serving divers lusts, that the Devil was their Lord and Master, and led them captive at his will, and now they will meet with their Masters whom they had served, unto thair terrour and amazement; how will they be affrighted at the apparition of so many Devils about them; When they shall throw into their thoughts such hideous apprehensions, and lash their spirits with horrible scourges, when they shall seize upon their bodies, and tear them, and drag them to the Judgement Seat, and their is none to rescue and deliver them.

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3. *The third Antecedent to the judgment of the wicked, will be their meeting one with another*, as the Elect, so all the Reprobates will be gathered together into one company: O what an innumerable company of Rebels, and Traytors, and Villains, will then be got together! how fiercely and horribly will they look one upon another; and if they speak, what language of Hell will there issue forth of their lips? they may meet with their old companions and fellow sinners, but it will not be like such as they now call meetings of good fellow-ship, when they get together in a Tavern and Ale-house, or some house of wickedness, to drink and sing, and dance and sin, and make merry in the pleasing of their flesh: they shall not then have Ale, and Wine, and Women, and Musick, or any incentives to mirth and sensual pleasures; the last meeting will be no merry meeting, but sad and dismal; the pleasing affection which they formerly had to their friends will be changed, their love will be turned into hatred, and the joy they have found in them will be turned into grief and anger: O the angry countenances the wicked will have on that day! it

is ſaid, the Nations ſhall be angry; O the angry ſpeeches! how will they rage and ſtorm at one another? eſpecially at thoſe who have drawn them into ſin, how will they curſe and ban one another? O the horrible noiſe that will be amongſt the damned crew when they are got together! It may be from words they fall to blows, and tear one anothers hair, and ſpurn at one anothers bellies, and bite one anothers fleſh, and even claw out one anothers eyes; we cannot conjecture ſo much of the miſery of the wicked, as will be on that day.

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4. *The wicked that are alive on the Earth at the ſecond appearance of Chriſt*, ſhall ſee the righteous that are dead, ariſe out of their graves with marvellous beauty and joy, and thoſe which are alive wonderfully changed in the likeneſs and faſhion of Chriſt, and all of them ſuddenly caught up together in the clouds to meet the Lord in the air; which ſight will be fearful and amazing to them, when they perceive themſelves to be left behind. We read Rev. 11. 12, 13. When the two witneſſes, after they had lain dead for ſome time, had the Spirit of Life put into them, and they ſtood upon their feet, and were called up, and aſcended up into Heaven; it is ſaid their enemies beheld them, and great fear fell upon them: So when all the witneſſes and Servants of the Lord have a Spirit of Life put into them, and ſtand upon their feet, and be called up, and caught up in the clouds to meet the Lord: their enemies, and the wicked on the earth will behold them, and great fear will fall upon them. But O the fear and trouble which will be upon the ſpirits of thoſe unbelieving, Chriſtleſs, Graceleſs ſinners, whoſe abode ſhall at that day be amongſt the believers, and ſome of them linked in the neareſt relations

relations to them, when their believing relation shall be caught away from them, and carried up into the air, with the rest of the glorious Train of Saints, when themselves shall remain below upon the earth: It is said, that at the time of Christs coming, *Luk.* 17. 34, 35, 36. *Two men shall be in one bed, the one shall be taken, the other left: two Women shall be grinding together, the one shall be taken, and the other left; two men shall be together in the Field, the one shall be taken, the other left.* Friends will be together at that day as at other times, not expecting Christs coming, and it may be less expecting it, than before they did, some will be in the Fields together, some in Houses together, some will be in Beds together, some will be in Churches together, it may be Ministers preaching, and People hearing, as you are hearing me this day.

Suppose that the Heavens should just now open, and you should hear the sound of the last Trumpet, and Jesus Christ should descend with a glorious train of Angels into the air, then all you that are believers, and have got an interest in Christ, would immediately be caught up in the clouds, to meet with the Lord: but all you that are impenitent and unbelievers would be left behind; and think what terror would fall upon you, to see us caught away from you; it may be some of you might come hanging about me and others, when you see us arrayed in shining garments, and suddenly changed into the glorious likeness of our Lord, and called by the Angels to go up to him; O take us up along with you! what, will you leave us behind! *Alas, what can I do for you then? I must say, I told you of this time and thing before; but you did not seriously regard it, so as to prepare; I called you often to repentance, and preached Jesus Christ to you, and shewed you the way of Salvation; but you would not*

accept

accept of him, ye refuſed him, and lived in the neglect of your own ſalvation. I told you, if you did not forſake ſuch and ſuch ſins, they would be your ruine; and yet you would not be perſwaded to leave them; I forewarned you of the miſeries which would come upon you at Chriſts coming, but you would not take warning. Fain would I have had you up all along with me, to meet my Lord, and if I could have been inſtrumental to convert and turn you unto him, my joy and crown would have been the greater. O how glad ſhould I have been of your company in this Triumph: ſome did hearken and believe; ſome did awaken when they were called, and Repent, and Reform their lives; ſome were wiſe and did forethink, and make proviſion for this day, and now ſee how they ſhine, ſee the mirth and joy in their countenances, ſee the fruit of their tears, and ſelf-denial of their Faith and Love and holy walking: Now, now, we are going together to our Lord whom we have ſought, ſerved and truſted, for our happineſs: and O that you would have hearkned, and been perſwaded to have joyned your ſelves to our number that we might have gone together; O that you would have joyned your ſelves to our Lord, and have had fellowſhip with them who had fellowſhip with the Father, and his Son Jeſus Chriſt, and broken off your fellowſhip with the unfruitful works of darkneſs, and workers of iniquity; but you would go on in the broad way becauſe it was eaſie; the way too Heaven was to narrow, and difficult for you: if profeſſion would have been enough, and external joyning your ſelves to God's people would have brought you to heaven, this ſome of you could do with readineſs ſufficient; but when you muſt have a power as well as a form, and when you muſt mourn for ſin, crucifie the fleſh, mortifie the deeds of the body; deny your ſelves, take up the Croſs, be ſo ſtrict in your lives, make conſcience of thoughts, words and all your actions, this you could not away with: you could brook to be Religious ſometimes by the by, and

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when you have nothing else to do, but to make it your busi-
ness to be religious, you could not endure: you could put
on a form, and outward vizard of Godliness on the Sab-
bath days; but to be religious on the week-days, and e-
very day, to be holy in all manner of Conversation, this wa
too much and a hard saying which ye could not bear: and
if you did not like the terms of the Gospel, and would be
the servants of the Devil, whilst you seemed to be the ser-
vants of Christ, and go on covertly in the way to Hell,
whilst you seemed to be going in the way to Heaven, wha
can I do for you now? I thought you would have shined and
gone with us, when you shined so much in profession; and
is your Lamp now gone out, when the Bridegroom is come?
alas! who can supply you now with Oyl? I have little e-
nough for my self, and none to spare for you, and do you
ask me for Oyl? Alas! if I had enough, I could not part
with it, and put any into your vessels: Now, now it is to
late, I came with Oyl often to sell from my Lord and Ma-
ster, and you might have had it for nothing, you might have
bought it without money and without price; but then you
slighted and refused all profers of Grace, which were
made; you valued your lusts, which you must have parted
withal for it, at a higher rate; you refused the Oyl alto-
gether, or at least, took no more than would light your
Lamps; you would not receive any into the vessels of your
hearts: and do you think I can supply you with Oyl now?
some of you had convictions once in the time of the Plague,
when Death raged amongst you, and some good work was
beginning then in you; and is it now worn off, and come to
nothing, and dwingled into an empty profession? Alas!
what shall I do for you now? you know I ventured my life
for you, to preach to you, when the Arrows were flying so
thick about you; I ventured my liberty for you, my health
for you, and was often spent for you, and amongst you, that
I might be instrumental to call and save you: but when the
thunder of Judgment was a little over, and out of hear-

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ing, you quickly drop asleep, and the voice of preaching could not enter into your ears and awaken you: Alas! why do you look upon me now with such ruful countenances, and stand with such trembling joynts, and speak so earnestly unto me, as if something might yet be done for you, and are loath to let me go from your company? alas! what can I do for you now? should I stay and Preach unto you again, and call, and invite you to Jesus Christ, and open the treasures of the Gospel, and now you will open your Ears, and Hearts to receive? Alas! now the Mystery of God is finished, the Treasures of the Gospel are shut up and sealed, and the day of Grace is quite spent and gone, and cannot be recalled; could not you have opened before, when you know I knocked often, and hard, in my Masters Name for entertainment? I called, but you refused, I stretched out my hand, and lifted up my voice like a Trumpet; but you did not regard and follow the councels which were given unto you; and now my Preaching work is done for ever. should I stay and pray with you, and for you, that God would pardon your sins, or defer your Judgment but a little while, if it were but for a week or a day that you might prepare your accounts, and O how presently you will make your peace with God, how readily would you accept of Christ on any terms; do any thing, suffer any thing, deny self, take up Cross; O how diligent would you be in the service of God, and resist Satan, and take heed of sin; alas poor souls! all these desires are too late: I have prayed with you, and for you, and you have had warning and time to prepare your accounts, and have been called to these Duties before; but now the Oath is sworn by him that liveth for ever and ever, that time shall be no longer; now the ear of God is shut, and no Prayer can enter.

Now Christ is come down from the Mercy-Seat, from the right hand of the Father, where he made Intercession; and the Throne of Grace is now turned into a Judment-Seat;

Seat; now there remaineth no more ſacrifice for ſin, no-thing but a fearful looking for of Judgment to devour the wicked. Alas! why do you hang about me with tears and weeping? What can I do for you now? can I carry you all up with me in my arms? would not the load be too great for me? and if all of us together could hand and help ſome of you up into the Air with us, and bring you into the Preſence of our dear and glorious Redeemer; With what confidence could you ſtand before him? with what face could you look upon him, when you are ſo black and filthy, and have ſuch guilt upon your Conſciences? would not your looks betray you to be none of our numbers? Would not your black and trembling joynts ſpeak what you are? and would not Chriſt then frown you away from our company? and then we muſt of neceſſity let you fall from on high amongſt your fellow hypocrites and unbelievers. Could we carry you up with us, if you ſhould lay hold on us; would not the Angels ſnatch us out of your arms? or would not Devils tear you away from us? and could I reſcue any of you out of Satans hands when he comes to ſeize upon his Own? Alas! what can I do for you at this time? I muſt away, and be gone, and bid you now adue for ever; The Saints are all riſen, and have put on their glorious attire, and we are called for; It is your own faults that ye did not help to fill up this number: and when ſuch of us as belong to Chriſt ſhould be caught up in the Clouds; O how dreadful would it be for you, and all that ſhould be found in the number of them that are left?

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5. *The fifth and moſt dreadfull Antecedent to the Judgment of the wicked, will be the ſight of the Lord Jeſus Chriſt himſelf:* Who will be revealed from Heaven, at that day in flaming fire, to take vengeance upon them, 2 Theſ. 1. 7, 8. The ſight of their Judge will affright them: *Rev.* 1. 7. *Behold he cometh with*

with Clouds, and every eye ſhall ſee him, and they alſo that pierced him, and all kindreds of the Earth ſhall wail because of him, Even ſo, Amen. Every eye ſhall ſee him, not only the righteous, but alſo the wicked; and they alſo that pierced him, that is, the Jews which crucified him, as he ſaith, *Mat.* 26.64. *Hereafter ſhall ye ſee the Son of Man, ſitting on the right hand of power, and coming in the Clouds of Heaven,* O how fearful will the ſight of Jeſus Chriſt be to *Judas* that betrayed him, unto the Officers that took him, unto the baſe Servant that ſmote him with the palm of his hand, unto the People that mocked and ſpit upon him, unto the Phariſees that accuſed him, unto *Pilate* that ſcourged and condemned him, unto *Herod* that ſcorn'd him, unto the Souldiers that mocked and crucified him; unto the Prieſts that ſtirred up the people and *Pilate* againſt him, and in the midſt of his Agony and anguiſh railed on him? though they did not ſee him come down from the Croſs, yet when they ſee him come down from heaven they will believe that he was the *Meſſias*, and O how will this ſight terrifie them? then they will ſmite their breaſts indeed, and be filled with horror, when they perceived that the ſame Jeſus was the Son of God, and is now the Judge of the World, and is come to call them before his Bar, who then did ſtand before theirs; the High Prieſt that rent his cloaths, when Chriſt called himſelf the Son of God, will be ready to rend himſelf in pieces for not acknowledging it; and with what face will *Judas* look his Maſter in the face, when he ſees him come in ſuch glory! and if ſome Souldiers that kept Chriſts Sepulchre did ſo ſhake, and become like dead men at Chriſts Reſurrection, when they ſaw the Angel, whoſe countenance was like Lightning, and Rayment white as ſnow, come and roll away the ſtone from before the door there-

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of, *Mat.* 28. 2, 3, 4. O how will they all that had hand in his death, quake and tremble, when they see the Lord Jesus Christ himself come with such Power and Glory, and all the Holy Angels with him, to call them to Judgment? Further it is said that all the Kindreds of the Earth shall wail because of him. So *Matt.* 24. 30. *All the tribes of the Earth shall mourn, when they see the Son of man coming in the Clouds of Heaven*; this we are to understand of the wicked Kindreds and Tribes of the Earth: the sight of Christ will be matter of the greatest joy unto his Disciples, but of the greatest sorrow unto the wicked World; the mourning of the wicked, see how it is set forth, *Rev.* 6. 15, 16, 17. *And the Kings of the Earth, and the great Men, and the rich Men, and the chief Captains, and the Mighty Men, and every Bond-Man, and every Free-Man hid themselves in the Dens, and in the Rocks, and in the Mountains. And said to the Rocks, and to the Mountains fall on us, and hide us from the face of him that sitteth upon the Throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand?* Then profane and wicked Kings, who would not submit unto the Government of Christ, but break his bands asunder, and cast away his cords from them, shall see this King of Kings, and Lord of Lords, come down from Heaven to Judge them, and O! with what fear would they then run and hide themselves in Dens, or under some great Rocks and Mountains, if they could, from the face of him who will then sit upon the Throne of Judgment? and with what trembling will they stand amongst the meanest of their subjects, devested of all their power and dignity?. then the Nobles and great men of the Earth, who having been lifted up above the ordinary degree of men, have lifted up their hearts al-

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with pride and haughtineſs beyond meaſure, and let looſe the reins unto licentiouſneſs, and wallowed in filthy delights and pleaſures, ſhall ſee the Son of Man coming in the Clouds; and O how will their proud hearts then be brought down, and their haughtineſs laid low, and their ſweet ſinful delights be turned into bitter Gall and Wormwood; then they will cry to the Rocks to cover them, and the Mountains to hide them, if they can find any ſuch place to receive them in this terrible day. Then the chief Captains, and mighty Men, who imployed their force and ſtrength under the Banner of the Devil, and indeavoured to promote the Intereſt of his Kingdome in the World, and rebelled againſt the Lord of Hoſts? ſhall ſee the Heavens opened, and this mighty Captain come down with the Armies of Heaven attending upon him in white, to execute vengeance upon them; and then their courage will fail them, and the Wrath of the Lamb will make them tremble, and they would creep into a Rock, or any hole to hide them; then the rich men who have placed their hearts and confidence in their Riches, eſpecially thoſe who have heaped up Riches by unjuſt and unrighteous parctice, ſhall ſee the Son of Man coming againſt them, and weep and howl for the miſeries which are coming upon them, and their Riches will be ſo far from profiting them in the day of Wrath, that they will be Witneſſes to accuſe them, and aggravate their Condemnation; then every Bond-man and every Free-man that are ſlaves to the Devil and their own luſts, ſhall ſee the ſon of Man coming to judg them, and be in the number of the Mourners, crying to the Mountains to fall on them. Then there will be diſtreſs upon all Nations, and great perplexity, Sea and Waves roaring, and mens

hearts failing them for fear, when they are looking up into the Clouds; and see the Son of Man is come down, and his Throne is prepared for judgement. The Heathen Nations will mourn to see him, especially the wicked who have had the name of Christians upon them, and have sate under the light of the Gospel; O how will their faces be filled with shame and confusion, and their hearts with terrour and astonishment, when they behold the face of the Lord Jesus Christ shining with such beauty and glory, but looking on them with anger and disdain? *And is this glorious King that Jesus Christ whom we heard so much spoken of when we lived upon the Earth? Was he indeed so great whose commands we disobeyed, whose threatnings we slighted, whose grace we abused, and whose wrath we disregarded? Was it so excellent a person, who was described and set forth to us by Ministers in such superlative expressions, all which he exceeds? and yet could we see no form, nor comliness in him, nothing for which we should desire him? Was this the Saviour that was preached to us, and proffered to us? That the Jesus Christ that we were pressed so frequently and so earnestly to get an interest in, with so many powerful arguments, and yet could not be moved and perswaded? Was it this Person that did call us, and stretch forth his hand all the day long to us, that did woe us, and intreat us by his Messengers, to accept of pardon, and grace, and salvation, and knock at the door of our hearts again and again, by his Word and Spirit for entertainment? And did we shut our ear and our heart against him, and refuse all his gracious tenders which were made unto us? What, did we hearken to the Devil when he tempted us to sin, that he might destroy us; and not hearken to Christ, who would have perswaded us to faith and obedience, that he might save us? Could we harbour base lusts, which were like so many vipers in our bosom,*

and

and give no entertainment to Jesus Christ, who would have brought riches and glory with him? O what fools and mad-men and women have we been! How have our cursed hearts deceived us, and the Devil deluded us? How have we been bewitched, to prefer the vanities of this World, and the satisfaction of the desires of our flesh before an interest in such a Saviour? Wo! wo! wo be unto us, for now the great day of the Lord is come, and who is able to stand? This is the fifth Antecedent to the judgement of the wicked, they shall see the Lord Jesus coming in the Clouds, and be summoned to the Bar, and placed at his left hand; of which before.

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6. The sixth Antecedent will be their seeing the Judgement, and hearing the Sentence of the Righteous, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the beginning of the World.* And O how will they grind and gnash their teeth, and their hearts be ready even to burst with envy and indignation, to see those poor mean Christians, whom some of them have separated from their company, and accounted as the off-scouring of the earth, and not worthy to sit with the dogs of their flock, exalted to such dignity, shining in such glory, and adjudged to such happiness, when themselves are lookt upon with such contempt, and stand waiting for the Judgement, and final Doom to Torments and eternal misery. These are the Antecedents of the Judgement of the Wicked.

CHAP. VIII

CONcerning the Judgment of the Wicked it self. I shall here

speak of
1. *The Judge.*
2. *The Assessors.*
3. *The Malefactors.*
4. *The Crime.*
5. *The Accusers and Witnesses.*
6. *The Conviction.*
7. *The Sentence.*

1. *The Judge of the Wicked,* as of the Righteous, *will be the Lord Jesus Christ.* It is said, *Rom.* 3. 6. *God shall Judge the World*; but it will be God in Christ and God by Christ, *Acts* 17. 31. *God was in Christ reconciling the world,* of the Elect unto *himself,* 2 *Cor.* 5. 19. and God in Christ will judge and condemn the World of the Reprobates, *The Father hath committed all Judgement unto the Son,* John 5. 22. *And he hath given him authority to execute Judgement, because he is the Son of man,* v. 27. The same Jesus whom the Wicked would not submit unto, and take for their King to rule over them, they must submit unto and have for their Judg to examine and condemn them. The properties of this Judg are worthy here of your observation.

1. Christ will be a most *glorious* Judge: Never was their such a Judge seen on the Earth: It will be the greatest judgement; there will be a general Assize of the whole World; and Christ will be the greatest Judg; the greatest for dignity, and glory that ever eye did behold. Christ will be most glorious, in regard of his Person; he will appear to be the Prince and Lord of Glory, and be admired, not only by the Saints, but also by the wicked, amongst whom, before they saw him, he was despised. The *Despisers*

shall

ſhall *behold* the luſtre of their Judg, *and wonder, and periſh*, as it is ſaid in another caſe, *Acts* 13. 41. Chriſt will be moſt glorious in regard of his retinue; all the Holy Angels, thoſe glorious Spirits who are about the Throne of God, ſhall attend upon him, *Matth.* 25. 31. *When the Son of Man cometh in his glory, and all his holy Angels with him*; yea, all the holy Saints alſo ſhall attend upon him in the judgment of the Wicked, *Jude* 14. 15. *Behold the Lord will come with ten thouſand of his Saints to execute judgement upon all the ungodly, &c.* Yea, he will come with all his Saints, 1 *Theſſ.* 3. 13. The whole innumerable company of Saints ſhall attend upon Chriſt in white ſhining Garments, with Bodies like unto Chriſt, more beautiful and glorious than the moſt ſplendid Attire can make them; and Chriſt then will be admired in all the Saints and Believers, by the Wicked which ſhall behold them: And Chriſt will ſit upon the Throne of his Glory, *Mat.* 25. 31. *I ſaw a great white Throne, and him that ſat on it, from whoſe Face the Earth and the Heavens fled away*, Rev. 20. 21. We read of a glorious Throne which *Solomon* made, 1 *Kings* 10. 18, 19, 20. But the Throne and Tribunal Seat of Chriſt will be far more glorious than *Solomons*, or any Monarchs that ever lived upon the face of the Earth.

2. Chriſt will be a moſt *powerful* Judge: he will have power to raiſe all the wicked out of their Graves unto life again; which requires as much power to effect, as the giving them their Being and Life at the firſt; he will have power to bring all the wicked to his foot, to keep them in awe, that they ſhall not ſtir, nor lift up the hand in the leaſt, in a way of Rebellion, which is more than the moſt potent Prince that ever lived could do: He will have power to execute vengeance upon all the wicked to-

gether, and inflict an infinite punishment upon them; and he will put forth no less power in the destruction of the wicked at the last Day, than was put forth in the first Creation of the World; herein he will *make his Power known*, Rom. 9. 22. When the wicked *shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his Power*, 2 Thess. 1. 9.

3. Christ will be a most *knowing* Judge: He will know all the persons of the Wicked; not one shall scape his Eye; he will not know them in any way of nearness, & familier acquainting himself with them; but he will know them in a way of perfect cognizance of their Persons; he knew them when they lived and rebelled against his Laws; and he will know them again when they are raised; he will not only have a general knowledg of them, but he will know them particularly; none of the ancient Rebels shall be able to hide themselves, either under Rocks and Mountains, or in the croud and throng of the wicked, which shall be gathered together before him on that day: Christ will find out all his Enemies, and he will know all their Crimes; he will read them all written in the Book of Gods Remembrance; and the Book of their own Consciences being then opened, will present all their sins to his view; the Eye of the Judge will be a piercing all-seeing Eye, which cannot be blinded, and therefore there will be no mistake and error in the Judgement, through ignorance or false information, as there may be in the Courts of Judicature upon the Earth.

4. Christ will be a most *Holy* Judg: He will be without any the least stain of sin; he was so when he lived amongst sinners on Earth, and surely he will be so when he descendeth from the Holy of Holies in Heaven: Some earthly Judges are guilty in the same

ſame kind with the Malefactors which are brought before them: ſo that whilſt they judg others, they condemn themſelves: but there will not be the leaſt mote of ſin in the eye of Chriſt; not any tincture of defilement; and therefore as it will be impoſſible to blind him becauſe of his knowledge, ſo it will be impoſſible to bribe and corrupt him in Judgment, becauſe of his Holineſs. And by conſequence:

5. Chriſt will be a moſt *impartial and ſtrict* Judg: He will be moſt impartial in regard of the Perſons whom he will judge; the high degree and quality of Men upon the Earth, will be of no account with him; the Rich will be no more regarded than the Poor; nor the higheſt Princes more then the meaneſt of their Subjects; Death levels all Men, and puts a concluſion unto all earthly Dignities; and in the Reſurrection all will ſtand upon even ground: Now ſome Lords and great Men may murder, and oppreſs, and break Laws, and through favour, eſcape puniſhment; which Crimes, if meaner Perſons had been found guilty of, would have coſt them their lives: But Chriſt will have no more favour for a Lord or a Knight, or a Gentleman, no nor for a King, or a Queen, or the greateſt Lady, than for the moſt contemptible Beggar; he will not accept of the Perſons of any, and connive at the ſins of ſome, which thoſe that ſhould reprove them now can wink at, as if they were no Faults, becauſe the faults of ſuch Perſons are as high, whoſe favour they deſire, and from whom they might receive damage, and diſeſteem, ſhould they be plain and faithful; but Chriſt he will neither need the favour, nor fear the anger of any; and he will not court and flatter any becauſe of their Nobility and Greatneſs, but impartially judg the higheſt and greateſt, by the ſame Rule as

he will do the loweſt and meaneſt; and Chriſt will be a moſt ſtrict Judge in regard of Crimes; he will bring forth all the ſins of the Wicked to light; not one ſin which they have committed from the day of their birth to the hour of their diſſolution, but ſhall be had in remembrance, and be brought unto publick view, when the Lord ſhall enter into Judgment with the ungodly World: ſome of the wicked do now ſin more ſecretly, they have ſweet morſels rolling under their tongues, which are not pereeived; they have their *Dalilahs* in Corners, who are not known; they ſhroud themſelves under the ſhadow of the wings of the night, that they might conceal ſome of their wicked lewd practices, which, ſhould they be found out in, would fill their cheeks with ſhame and bluſhing: but Chriſt will call them at the laſt day to a ſtrict account, and bring to light *the hidden things of darkneſs*, 1 Cor. 4. 5. And O the contempt and confuſion which they will be covered with, when all their ſhameful and abominable ſins ſhall be made manifeſt!

6. Chriſt will be a moſt *righteous* Judg: He will judg the wicked in unrighteouſneſs; ſome of them will be found to have been unrighteous, in their Judgment; and others righteous in their dealing, and all of them unrighteous in their ſtate, but Chriſt will judg them all in righteouſneſs; he will judg them according to their Works: as he will be righteous in not afflicting upon them a greater puniſhment than their ſins have deſerved, he will not puniſh leſſer ſinners with more ſtripes, and greater ſinners with fewer ſtripes; ſo neither will he be unrighteous, inflicting upon them a leſſer puniſhment than their ſins have deſerved, but will proportion their puniſhment to their offence, *Rev.* 18. 7. *How much ſhe hath glorified her ſelf, and lived deli-*

deliciously, so much torment and sorrow give her. Christ will be exactly righteous in his judgment, severely Righteous, without the least mixture of Mercy; the wicked shall have from him the *summum jus*, and that *sine ulla injuria*, they shall have the highest right and justice, without the least injury; God's Justice requires satisfaction for their sins, and Christ will satisfie the demands of justice to the full upon the ungodly, by distribution of such punishments as are the just desert of their sins; Christ will even all scores at that day between God and Sinners, at least he will begin to take the payment of that Debt from them which they owe for sin, which they will be paying unto all eternity. Christ will come with the Ballances and Sword of Justice in his Hand, he will come to take just vengeance upon disobedient Sinners.

7. Christ will be a most *furious* Judg: He will be most gracious towards the Righteous, but most furious against the wicked, *He will come in flaming fire, to take vengeance upon them*, 2 Thes. 1.8. He will come in *flames of love* towards his people; but in *flames of anger* against his Enemies; a Fire shall devour before him, and it will be very tempestuous round about him, see *Isa.* 66.5. *Behold the Lord will come with Fire, and with his Chariots, as with a Whirlwind, to render his anger with Fury, his rebukes with flames of Fire.* We read of such wrath on that day in the Lamb, as maketh the Kings and great men of the Earth to tremble, and call to Mountains and Rocks to fall on them and hide them from it, *Rev.* 6.15,16, 17. Never was there greater love, and more tender bowels of compassion and pitty, than is to be found now in the Lord Jesus Christ, towards all them that apply themselves unto him under a sense of sin for salvation here in this World; and never was there

greater

greater Wrath and revengeful Fury, than will be found in the same Lord Jesus Christ, when sinners shall come before him to be judged at the last Day. He will be very furious, ten thousand times beyond a Bear when she is bereaved of her Whelps, or a Lyon, when she is hunger-starved: How fiercely will Christ look upon the wicked? What scorn and contempt of them will they see in his face? What dreadful frowns in his brow? what fiery anger will there sparkle from his Eye, in his looking upon them, as if he would look them dead, or look them into Hell, before he hath pronounced the sentence? How fiercely will he speak unto them? There will be terror in his looks, and there will be terror in his voice; He will speak to them in his wrath, and vex them in his hot displeasure. His anger then will break forth into a flame; he will appear to be jealous and very furious, when he cometh to execute vengeance on his Adversaries, and punish his Enemies for their sins.

8. Christ will be an *inexorable* Judge. None is now more easie to be intreated as a Saviour; whosoever comes unto him may be welcome to him; he hath promised in no wise to cast out such. *John* 6. 37. The most rebellious sinners may find entertainment with Jesus Christ now, and prevail with him to procure pardon, and Peace, and Salvation upon their repentance of their sins: but when he is come down from Heaven to judge the World, he will be inexorable; No Prayers or Entreaties, no Tears or Arguments will in the least move him to take any pitty on such as shall then be found in their sins. When the Wicked at the day of judgment shall have their eyes opened to behold the Lord Jesus Christ in his Glory and Majesty in such excellency and shining beauty; then one smile of his coun-

tenance will be really accounted of more worth than the whole World, and to be made like to such a Perſon, and to dwell for ever in his love and joy, they will then clearly ſee to be unconceivably beyond all the enjoyment of the Creatures in their fulleſt delights; and to be thruſt out of his preſence, they will account their chiefeſt miſery; then they will have other apprehenſions of Hells Torments, when they are juſt ready to be caſt into the burning Lake; when they are awakned in the morning of the Reſurrection, and are brought to Chriſt's Bar, and they perceive how near they are to execution, and great diſtreſs will be upon them, when they look about them, and all refuge fails, and they ſee no way for them to eſcape: If now with their cries and ſupplications they might prevail with the Judg for ſome commiſeration, if they had but the leaſt hopes of moving his Bowels, and pacifying his anger, and obtaining the favour of admiſſion into the Inheritance of the Saints: O how would they all fall down upon their knees before him with the loweſt ſubmiſſion and reverence? how would they cry and weep, intreat and beſeech? how would they kiſs his feet, waſh them with their tears, and wipe them with their hairs? how earneſt and importunate would they be with him for a Pardon, if importunity would prevail? If there were but one promiſe left in the whole Book of God for them, which might poſſibly bring unto them ſome relief; how greedily would they all catch at it, and humbly woe the Lord for mercy! No, no, the Judge will be then inexorable: they may cry, but it will be to no purpoſe; he will ſhut his ears againſt their Prayers, and hide his eyes from their miſery; they had promiſes enough whilſt they lived, but they did not regard them, they did not believe and apply them; and now nothing

but

but threatnings belong to them, and remain for them. Christ often cryed to them by his Ministers, and moved them by his Spirit to open the Door of their Hearts, and give him room and entertainment, but they shut their Ears and Hearts against him; and now Christ will shut his Ears, and the Door of Mercy, and Heaven against them. He will be inexorable. Thus concerning the Judge of the Wicked.

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2. *The Assessors, or those which shall sit with Christ in the Judgment of the Wicked, will be the Righteous.* This promise the Lord makes particularly and especially to the twelve Apostles, *Mat.* 19. 28. *Verily I say unto you, that ye which have followed me* (that have denyed your selves, and parted with all, and taken up your Cross and followed me) *in the regeneration* (or restitution of all things, when the day of Resurrection doth come) *and the Son of Man shall sit on the Throne of his Glory*, (when I shall sit upon my Judgment-Seat, and gather all Nations before my Bar, to receive their Doom) *Ye shall sit on twelve Thrones judging the twelve Tribes of Israel*; and though the Apostles of Christ will be especially honoured, and exalted in the day of Judgment, and have seats of degrees of Dignity above others, yet this honour also shall all the Saints have, to sit with Christ in Judgment, 1 *Cor.* 6. 2. *Do ye not know that the Saints shall Judge the World?* They judge and condemn the sins of the wicked World now, by their holy conversation; and they will judge and condemn the persons of the wicked at the last day, by their approbation of Christ's Judgment. The Crimes of the Wicked will be scan'd before the Righteous; their secret sins will be ript up and made manifest unto them; they will not only be brought in as Accusers and Witnesses against some of the wicked, of which

and

I ſhall ſpeak by and by; but alſo they will joyn with Chriſt in the examination of all the wicked; and they will alſo approve of *Chriſts* juſtice and Righteouſneſs in the condemning of ſinners for their ſins; and when Chriſt doth pronounce the Sentence of Condemnation upon them, *Depart from me ye curſed into everlaſting fire prepared for the Devil and his Angels*, they will joyn with him and approve of this ſentence; it may be they will with one voice ſay, *even ſo Amen*; or with a loud ſhout accompany Chriſts Words, ſaying, *Depart ye curſed into everlaſting fire*. A ſtrange turn and change of things will there be at that day; *Felix*, who ſate on the judgment Seat, when *Paul* was at the Bar, will ſtand at the Bar when *Paul* ſhall ſit amongſt the Judges. The Lord will bring down the mighty from their Seats, and all wicked Princes and Judges of the Earth ſhall be diſ-throned, when the Righteous, though of a low degree, ſhall be exalted to ſit as Judges upon them.

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3. *The Malefactors which ſhall be judged, will be*, 1. *Devils*, 2 *Pet.* 2. 4. The Angels which fell, are ſaid to be *Delivered into chains of darkneſs, and to be reſerved unto Judgment*; they are puniſhed in part now, but their punishment is not yet compleat; when Chriſt came the firſt time in the flesh, and began to diſlodge the Devils from their habitation in thoſe Perſons whom they had got the poſſeſſion of, they were afraid that he would have compleated their torment preſently; and therefore they cry out, *Art thou come hither to torment us before the time?* Mat. 8. 29. And *let us alone, art thou come to deſtroy us*, Mar. 2. 24. But when Chriſt comes the ſecond time in his glory; then he will judg and condemn the wicked Angels; and the Saints ſhall joyn with him herein, 1 *Cor.* 6. 3. *Know ye not that ye ſhall judg Angels?*

Then

Then the measure of their sin will be compleated, and the time of their torment will be come, and their punishment shall be compleated too; the way and manner of their Judgment is not spoken of in Scripture, and therefore I shall not speak of it; but that they shall be judged to everlasting Fire, is evident from the sentence pronounced on wicked Men, in which it is said, that *everlasting fire is prepared for the Devil and his Angels.*

2. *All wicked Men and Women*, that ever lived, or shall live on the Earth, from the beginning of the Creation, unto the dissolution of the World, that have no interest in Jesus Christ, will be the Malefactors, which shall be judged by Christ at the last Day; this Day is called the *Day of Judgment and Perdition of the ungodly*, 2 Pet. 3. 7. And the unjust are said to be *reserved unto the Day of Judgment to be punished*, Chap. 2. v. 9. And the Apostle *Paul* tells us, that *the Lord Jesus shall be revealed from Heaven in flaming Fire, taking vengeance on them that know not God, and obey not the Gospel*, 2 Thes. 1. 7, 8.

1. By them which know not God, we may understand the Heathen and the Gentile Nations, this being the Character given of them, 1 *Thess.* 4. 5. *Not in lusts of concupiscence, as the Gentiles which know not God.* And the *Ephesians*, whilst Heathens, before the Gospel came amongst them, were *strangers to the Covenants of promise, having no hope, and without God in the world*, *Ephes.* 2. 12. All the Heathen Nations shall be judged by Christ; but I shall not speak of their judgment, in which we are not so much concerned.

2. By them which obey not the Gospel, we are to understand all those Nations upon whom the Light of the Gospel hath shin'd, and unto whom the sound of the Gospel hath come; but yet have not yielded obedience thereunto, so as heartily to accept of

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Christ for their Saviour upon his own terms; all Christless, graceless Persons, who have heard of Christ, and enjoyed the means of Grace, will be the chief Malefactors in the Day of Judgment. I might here give a Catalogue of the sinners which shall be judged, take one in 1 Cor. 6.9,10. *The Unrighteous, Fornicators, Idolators, Adulterers, Effeminate, abusers of themselves with mankind, Thieves, Covetous, Drunkards, Revilers, Extortioners, and all other unjustified, unsanctified Sinners.* But more of this when I come to speak of the conviction of the Wicked.

4. *The Crime for which the wicked shall be judged, and condemned by Christ, will be Sin.*

1. *Sin against the Law*, and that 1. For sins *of omission*, Mat. 25. 42. *I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink, &c.* 2. For sins of *commission*, and that 1. for sins of *thought and heart*, 1 Cor. 4. 5. *When the Lord comes, he will make manifest the counsels of the heart*, he will condemn men for their wicked thoughts and contrivements, for their sinful lusts, and desires, and delights. 2. For sins of *word*, Mat. 12. 36, 37. *But I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of Judgment: For by thy words thou shalt be justified, and by thy words thou shalt be condemned.* If for idle words men shall be judged, much more for taking *Gods* Name in vain, for hideous Oaths & Blasphemies; if for unprofitable speeches, much more for corrupt communications, for lying, slanderous, bitter, reviling speeches. 3. Christ will judg the wicked for their sins of *deeds*, Rom. 2. 6. *He will render to every one according to their deeds.* And *v.* 8,9. *To them that obey unrighteousness, indignation, and wrath, tribulation, and anguish upon every Soul of Man that doth evil, of the Jew first, and also of the Gentile.*

2. *The*

2. *The sins against the Gospel*, will be the chief condemning Crimes of the wicked. No sins against the Law will be found so heinous, but if sinners be found after the commission of them to have obeyed the Gospel, to have repented, and believed, and yielded the fruits of new obedience; they will have a pardon and absolution on that day; but final disobedience to the Gospel will be unpardonable: final impenitency, and unbelief in those which have been called to repent, and to close with Jesus Christ will certainly bring men under the sentence of condemnation; I might here give a more particular Catalogue of the sins which the wicked shall be judged for by Christ, but something more of them under their conviction by Christ.

5. *The accusers of, and witnesses against the wicked* being the same, I shall joyn them together, and they will be, 1. *God.* 2. *Men.* 3. *Devils.* 4. *Themselves.*

1. *God will be an accuser of, and witness against the wicked*, at the day of judgment.

1. God's *Justice*, to speak after the manner of men seeing this judgment is set forth in such a manner for our better apprehending of it, because we are not able to conceive in this state the way exactly of God's proceeding against sinners in judgment on that day, will arraign the wicked before the judgment Seat of Christ, and draw up as it were a Bill of Indictment against them. *Whereas these men and women, who lived in such and such places and times, though they were my Creatures and Subjects: were made by me and for me, and I gave them my holy, and righteous, and good Law, to be the guide and rule of their life & actions; yet having no fear of me before their eyes; they did shake off my yoke, and break my Laws, they did cast my Commandements behind their back, and lived in a course of rebel-*

lion and disobedience against me; committing such and such sins: And when I sent my Son into the World to die for sinners, who gave me sufficient satisfaction; and I made him known, and the way of salvation by him, and proffered him unto them, and entreated them by my Embassadors to be reconciled; but they shut their ear, and hardened their hearts, and refused my Son, trampled upon his blood, grieved my Spirit, and neglected the salvation of their own souls; therefore I now require satisfaction from themselves, and that a condign punishment be inflicted upon them for their disobedience.

2. Gods *goodness*, and *bounty*, and *patience* will accuse them, when they are thus arraigned and indicted by his justice which will aggravate their sins: *I nourished and brought up these creatures like Children; and yet they rebelled against me; I spared them as a man spareth his Son which serveth him, and yet they had no regard of me; I delivered them in six troubles, and in seven; recovered them often from a sick Bed; and brought them back from the Grave, when they were ready to go down into the Pit; and yet they knew not that I healed them, and were so much the more disobedient unto me: I loaded them with mercies, and yet they loaded me with iniquities; I would have led them to repentance by my patience and goodness, but they were the more impenitent and hard-hearted, and resolved to do evil: I stretched forth my hand all the day long to these disobedient and gain-saying Creatures, and would have received them, had they returned into the arms of my mercy, but nothing would win and perswade them to leave their sins, and come unto me: and now my patience is spent, and long-suffering is at an end, and bowels shut up against them for ever: and let them now smart for all their abuses, affronts & contempts, which they have offered to me.*

3. God's *Omniscience* will be a witness against the wicked at the day of Judgment: their sins have been all committed under the view of God's all-seeing

eye; and they have been noted down upon the Book of his Remembrance; and God will witness against them: *I saw these wretched sinners when they were born, and traced all their steps; I compassed their path, and their lying down, and was acquainted with all their ways; I did beset them behind and before, and mine eye was continually upon them; I perceived the first sproutings and buddings of sin in their tender years; I took notice of their disobedience to their Parents, when they were young; of their lies, and pride, and vanity, of their idleness and sloth, and mis-spending their precious time; I was an eye-witness to all their sins, from their youth to their dying hour; I beheld them when no eye besides was upon them; I saw their privy lewdness, and all their deeds of darkness, which they committed in dark corners; when I kept silence and did not speak, I was not blind so as not to see; and although I did not smite, I did note: and what one of them all have the confidence to deny any one of their sins which I have been a witness unto?* The first accuser and witness against the wicked will be God himself.

2. *Men will accuse and witness against the wicked* at the day of Judgment, and that both the *Godly* and the *Ungodly*.

1. The *Godly*, and that both *Godly-Ministers*, and *Godly-Friends*.

1. *Godly Ministers*, will be the accusers and witnesses against the wicked. Ministers must give an account then to their Lord of the souls which he committed to their charge, *Heb.* 13. 17. And in some of their flock they will rejoyce, because their testimony concerning Jesus Christ was believed; because the Gospel which they preached amongst them was obeyed; because the Word was received as the Word of God; they will rejoyce in them which have been effectually wrought upon by their Ministry; in those which they have been instrumental

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tal to regenerate, and espouse unto Jesus Christ; to perswade to leave their sins, and submit themselves unto the Yoke and Scepter of the Lord; such will be the Joy and Crown of rejoycing to their Ministers on that day, of whom with unspeakable Comfort they will say to their Lord, *Behold the Children which thou hast given us, Thine they were and are, and thou didst give them unto us; and they have believed and kept thy Word; and now as they have shared in thy Grace, let them and us share in and participate of thy Glory.* But alas! what a sad account will they have to give of others of their Flock, who have not believed and yielded obedience to the Gospel, which they have preached; it will be sad for them, when they must bring in heavy accusations against them. *Lord thou didst send us upon thy Embassage unto them; but they regarded neither Messenger nor Message; we preached often in thy Name, but either they would not hear when they might, or they would not believe and yield obedience when they heard: we oft told them of their sins, and foretold them of their danger if they did not repent and reform; but they would not receive conviction, nor be perswaded to repentance and reformation, if we spake of sin more generally, they did not look upon themselves as concerned, and made no Application, except it were to others: if we came more home and close, they shrouded their sins as close as they could under the Vail of some thin excuses; they shut their eyes, and would not see; & if the beams of light break in upon them, and in a start they opened their eyes a little; they were either offended that we should disturb them in their sleep, or they quickly shut their eyes again, and dropt asleep faster than before; and soon wore off the convictions and troubles of mind which sometimes they have had under the light and alarm of thy Word. We often shewed them their face in the glass, but they have gone away and forgotten what manner of Men and Women they were, we have told*

them of the works of the flesh, which would certainly exclude them the Kingdom of Heaven, Gal. 5. 19, 20, 21. That no unrighteous Person, nor unclean Person, nor drunkard, nor covetous Person, nor Reviler, nor Extortioner could be Saved, without Repentance and Sanctification; 1 Cor. 6. 9, 10, 11. And yet they would not leave their sins; they would be unjust and unclean still; they would be covetous and revilers still; they would wallow still in their filthiness, and hold fast their sin, whatever we could speak against it. We Preached unto them of the day of Judgment, and foretold them out of the Word, of the very things which are now come to pass; but they did not believe it, nor consider it, nor take any care to prepare for this day; they thrust the thoughts of judgment out of their mind, and put the evil day far from them. We preached unto them the Gospel, opened the rich treasures thereof before them, made known the exceeding great and precious promises of the Covenant of grace; the inestimable priviledges and unspeakable benefits, which belong to those that belong to Christ; and proffered all unto them in thy name if they would accept of them, and yield obedience unto thee; but all these things were slighted and undervalued by them. We called and cryed, we beseeched and entreated them that they would be reconciled unto God; but they would not give ear unto us. We held thee forth, Lord, to them, and studied to set thee forth in the best words we could think of; told them of thy beauty and love, and desireableness above all persons and things in the World; told them of their need and that they were undone without thee; tendered to them thy blood, and the purchase thereof, pardon and peace, and happiness for ever; but they were like the deaf Adder which will not hear, they were like Rocks unmoved, they refused thee and thy treasures, trampled upon thy blood, and slighted both us and thee to shame by their refusal, we invited them unto the Marriage feast, but they would not come; all excus'd themselves with one consent; one had bought a Farm

and he must see it; another was engaged in a great Trade, and he must follow it, another had married a Wife, and he could not, and none of them would come, and taste of thy Banquet; the cares of the World, the deceitfulness of riches, the pleasures of this life, and the lusts of other things, did so over charge their thoughts and hearts, that the Gospel and rich provisions thereof lay by disregarded.

Such will be the accusations of some Ministers; such witness must they give at the last day against those of their Flock, who shall be found in the number of the wicked and disobedient to the Gospel; then their Sermons, now forgotten, will be remembred, and be so many evidences against them; O that our People would remember them now! O that they would now consider, and believe, and turn, and live, and avoid the accusations and witness, which otherwise we must be forced to give in then against them.

2. The *godly Friends* of the wicked will be their accusers, and witness against them; some of them are linked in near Relations to the Godly, who now are endeavouring to be instrumental for their Salvation; but if they do not prevail, they will hereafter be their accusers and witnesses for their condemnation.

1. The believing Husband will then accuse and witness against his unbelieving Wife. *Lord she lay in my bosom, and was beloved of me as my self; I cherished her, and was as tender of her as my own flesh, according to thy command; but all my love and kindness to her could not win her heart for thee: I told her often of thy beauty, and thy love which was a thousand fold beyond what I or any man alive could possibly express; but she was stupid & unbelieving, and wholly disregarded both thy Person and thy Love; I covered her faults with love, as much as I could, from others; and used many entreaties and loving*

Perswasions to draw her to amendment; telling her the danger & destructive issue of a sinful course, but she would not hearken to amend; her heart was set upon sin and vanity, she was proud and foolish, she was wanton and froward, and would not be reclaimed: she did see my grief and sorrow for sin, she was a witness to my tears and mournful complaints; and yet she could bear up under greater guilt without any sense: she did see me often retire into my closet, and knew that I spent time dayly between me and thee alone; and yet, though her need was as great, she would not be perswaded to an imitation: I have often in the secret silent night, when sleep hath fled from both our eyes, taken advantage of such opportunities to discourse with her about her soul-affairs; told her of the sleep of death which ere long would seize upon us; the night we must spend in the grave; of the morning of the resurrection; of thy second coming, and our appearing before thy Tribunal-Seat, but nothing would quicken her to make preparation for death and judgment, she heard as if she were asleep, as indeed she was asleep whilst awake, and dead whilst she was alive, asleep and dead in sin and security.

2. The believing Wife will then accuse her unbelieving Husband. *Lord, thou knowest how I loved, and honour'd, and reverenced, and obeyed him in lawfull things, and was faithful to him according to my duty; but he would not love and honour thee; he was unfaithful, and would not obey thy more reasonable commands unto whom he owed a greater subjection; I have often sate alone like a Widow at home, when he hath been revelling abroad with his companions: I have been pouring forth tears for him at the Throne of grace in my Closet, when he hath bin pouring in Wine and strong Drink in Taverns and Alehouses: I have been troubled for him when he hath stayed out so late; and troubled more with him when he hath come in so full of drink and passion; and with much patience have endured his foul speeches and behaviour which he hath used: I have watched*

watched the most fit opportunity I could take to put him in mind of his sin and danger; and I have done it with the greatest humility and meekness, and tender affection as I could; but either he hath not regarded my words, or flew out into a rage against me: O how fain would I have perswaded him to draw in the same yoke of Christ with me, but he would draw another way, do what I could; none of my prayers, nor tears, nor arguments, no, not the love of Christ, nor the love of his own soul could prevail with him to change his course; he would not leave his drunkenness and adultery, his wordliness and unjustice, his lying and over-reachings, his swearing and bitterness against thy people, by no means would he be perswaded.

3. Believing Parents will then accuse and witness against their ungodly children and servants.

Lord, we endeavoured to bring them up in the nurture and admonition of thee; we laboured to put good principles betimes into them; we dropped many wholsom instructions upon them; we prayed frequently for them, and with them, and spake plainly and earnestly to them about their Soul-concernment; we told them of the immortality of their souls, the preciousness of their time, the evil of sin, their need of thee, the excellency of grace, their danger of Hell, the way to escape it; the glory of Heaven, the way to attain it; but alas, to the grief of our hearts, they shut their ears against all our instructions, and would take none of our reproofs or counsels, they would go foolishly and stubbornly on in a course of sin, and neither thy Law nor our Fear would restrain them.

Thus these and other godly relations will rise up in judgment, and witness against the wicked.

2. *The ungodly friends and companions of the wicked will at that day be their accusers and witness against them*; especially those who have been drawn by them into sin; however now they are very well pleased with them, and delight in their company, because sin

Pleaseth them, and they do not feel nor believe the bitterness which will be consequent; yet when they come to be judged, and punished for those sins, they will with rage and madness accuse and curse those wicked Persons which were their first tempters: Drunkards will accuse those that drew them first into Taverns, and Ale-houses, and perswaded them by healths, and other ways to drink beyond their measure; Adulterers and Adulteresses will accuse those which first inticed them unto privy leudness; ungodly servants also will then accuse their wicked Masters, and ungodly children their wicked Parents, who have been drawn into sin by their example. Thus men will be accusers and witnesses against the wicked.

3. *Devils will be the Accusers and Witnesses against the wicked*; they are now accusers of the brethren, then they will be accusers of the wicked; they accuse the brethren falsly, they will accuse the wicked truly; now they please and flatter the wicked, and perswade them to sin; then they will accuse them for those very sins which they have perswaded them unto; they have done the Devils drudgery all their days, and been his faithful slaves; and this is his recompence, he will be their accuser at the last day.

4. *The wicked will be accused by themselves, their own thoughts shall accuse them in the day when God shall judg the secrets of men by Jesus Christ*, Rom. 2.15,16. their own consciences will accuse them, and be as a thousand witnesses against them; they will find all their sins registred in that Book: and that Book will then be opened; and they will not be able to deny one word of what they shall find there recorded. Thus of the accusers and witnesses against the wicked.

6. *Concerning the Conviction*: And here I shall speak of the conviction of some particular sinners; especially

especially of such who have lived in the days and places, where the Gospel hath been preached, whom the Lord Jesus Christ with upbraiding, having so full evidence, will convict of their sins. To set this out the more lively:

Suppose that this very day were the day of Judgement; and in this very Church were the Judgement-Seat, that here were a great white Throne, and the Lord Jesus Christ himself sitting upon it in his glory, with Millions of Holy Angels about him, and all the Saints in white at his right hand; and on his left, all the wicked gathered together into one body, as it will be at the last day; And the Judg should cry with a loud voice, *Bring the Prisoners to the Bar, Bring the Sinners to Judgment*, and so summon and convict particular sinners.

1. Come forth all ye ignorant Persons: *who have not known the Father, nor me, nor the mysteries of salvation, however clearly revealed in my Word, who lived in darkness, & loved darkness, and hated the light, least your deeds should thereby have been reproved*: what, dark *in a* Goshen? *ignorant in* London? *in a place of so much knowledg and instruction? did not Parents teach you when you were young? how is it that you would not be taught? if Parents neglected to instruct you, had you not Ministers who were ready to do it? How is it that ye have not learnt? If knowledg did not offer it self to you, why did you not seek after it? why did you not learn of your selves? was there any thing in the World that did concern you more to know? was not the knowledg of me and my Wayes, worth the looking after? had you a capacity for other knowledg, and not for this? have not others learn, who were naturally as dull, and had as few helps, as you? had you time to spend about other things, In sports and sins, and not time to spend in getting knowledg? had you an ear, and yet not hear, so as to learn? had you an eye, and yet not see so as*

to

to understand? And if you were naturally blind, had not I eye-salve? could not I have opened your eyes? was I not willing? did I not stand in the gates to call upon you, How long ye simple ones will you love simplicity? and fools hate knowledg? Turn unto me, and I will pour out my Spirit upon you, and make known my words unto you, Prov 1. 22, 23. Have you neglected me through ignorance, is not your fault double, because ye have neglected knowledge too? have you committed many sins through ignorance, is not this an aggravation of your sin? did you not hate knowledge, and therefore disregarded it? did not you love sin, and therefore shunned the light which would have discovered it, and disturbed you in your wicked courses; have you liked darkness so well, and is it not fit then that you should go to the place where there is blackness of darkness for ever? **Take them Devils bind them hand and foot.**

2. Come forth all ye slothful and unprofitable persons. Had not ye talents committed to you for my use and service, and what have you done with them? did you bury them in the earth? or lay them up in a napkin? what could you lie down and slumber, when you had so much work to do? could you trifle away so many hours, when time was so precious? could you sleep in the day, in the day of grace? sleep in the Harvest, which was so rich and plentiful, where you lived? could you stand idle all the day long in the Market-place? were you born for nothing that you lived so unprofitably and were good for nothing? would not Religion have found you imployment sufficient, if you had followed its direction? Did the difficulties of duties discourage you, and therefore you would let them alone, though they were so necessary? had the command of God no force with you? would not your own good & happiness move you at all to diligence? did fear of men, and suffering damage in the world, keep you off from zealous profession, and a strict course of life; and should not the fear of God, and danger of Hell, have

kept you more from sin, and stirred you up unto the most difficult hazardous duty? was there a Lion in the way to Heaven? and were there no Lions in the way to Hell? did not some sin cost you pains and labour? did you find no difficulty in the service of the Devil, and your own lusts? and was not holiness more worth your pains to get? would not I have proved a better master had you been diligent in my service; could you be diligent in your callings, to get a livelihood for your selves and families? and neglect the life and salvation of your precious souls? would not my work have brought wages with it? was there not sweetness mingled with the difficulty? and would not the fruits have been sweet? would not a Crown and Kingdom, a weight of glory and eternal pleasures, move you to undergo some difficulty? was there so much difficulty in obedience to my commands (which were not grevious to a spiritual heart) and is there not more difficulty in suffering what you must unavoidably suffer for your neglect? if my yoak were painful to an unaccustomed neck, could not I have fitted your neck to it, and made it easy? if my burthen were heavy to a weak back, could not, would not I have put under my shoulder, and helped you to have born it? were not the most difficult duties I required, for your own good, and so many priviledges, and the best work you could be imployed in? were any of my servants so wearied with my service, with the hardest work I set them about, as you were wearied with your idleness, and doing nothing? did not the Earth groan under such unprofitable burdens? did not Hell gape for you long ago, and Devils long for this time when you should be delivered into their powers. **Take them Devils bind them hand and foot.**

3. Come forth all ye that have neglected Family-worship, and never sought after God in your Closets; *Were not you creatures, and did the law of Creation require no worship? were not you subjects, and should not you have shewen homage to your Soveraign? did not you*

live

live upon Gods finding and bounty every day, & should not you have acknowledged your dependance? did not God bring you into your Family Relation, and did he require no duty? Did not he threaten to pour out his wrath upon irreligious Families? and yet would not you set up Religion in your? had you any business to do in your Houses, of that consequence, as Worshiping God in your houses? if you had not ability to pray at first with others, might not you have attained it, had you used to pray by your selves? would not God have helped you had you been willing to have been helped? had you been sensible of sin, would you have wanted Words in Confession? had you been sensible of your wants, would you have lacked expressions to make them known? was it curiosity and elegancy of words, that God so much looked for? would not sighs and groans have been understood? would not the Scriptures have furnished you with expressions, had you used to read them? would not Sermons have furnished you with matter and expressions had you used to repeat them? had you need of such and such things for your Families, and had you no need of Gods blessing? and could you hope for this blessing, if you did not worship him? might not you have prosper'd more in the World if you had used to pray more in your houses? might not you have had more comfort in your Relations, if you had daily engaged with them in the Duties of Gods Worship? might not Family Prayer have prevented much sin and sorrow which you brought upon you? did not you fall into many snares dayly, for want of the Armour of Prayer? had your Children and Servants no need of religious education? were they like to be obedient and faithfull to you, if you did not teach them to be obedient and faithfull unto God? had not you the charge of their souls put into your hands? & what account can you give? have not you brought their blood upon your heads? have not you contracted to your selves the guilt of their sins? can you endure to hear their curses and banning of you for neglecting to give them such

religion

religious education, as might have been the means of their salvation? And you that were under government in Families which had no Religion, could you so willingly imitate the Governors, and the rest, in the neglect of Gods Worship? Could you contentedly go to Hell for company? is it any allevation of your grief and horror that all your Family is together? can your Masters or Fathers answer for themselves, or you? had not you a greater Master in Heaven, whom you should rather have obeyed? did not you understand your duty? and if you could not worship God more publickly, should not you have sought out retiring corners? if others would not pray with you, should not you have prayed alone by your selves? What if you had no example for it in your House, had you no precept for it in the Word? What if you were under command, and much business was required of you, and you were discouraged in such duties, could not you have found time when business was over, or before business began? could not you have redeemed time from sleep and recreations, rather than have neglected Gods Worship daily? would not God have encouraged and rewarded you? what if you had been scoff'd at, and reproached for this? would not the favour and smiles of God have compensated the flouts and scorns of men? would not Heaven have been worth all the reproaches you could have undergone? could you eat, and drink, and sleep, and not pray to God, which was more necessary than any thing, which is most necessary for your bodies? and if there was no worship of God at home, could not you have looked abroad? were there none lived near you who would have been glad of your company in the worship of God, and way to Heaven? could you find out no religious young men or women suitable to your degree, who would have quickned you, and heartned you against discouragements? did not you devote your selves rather to the service of some lusts, and were glad of any excuse when conscience would have minded you of your duty towards God? **Take them Devils, bind them hand and foot.**

4. Come

4. Come forth all ye Sabbath-breakers, you that have spent the day in sleeping, in eating and drinking to excess; who instead of holy meditations, have been thinking and contriving your worldly business; instead of religious conferences, have discoursed only of earthly matters; instead of going to Church to worship God, have walked into the Fields, and spent the time in recreations; or if you have seemed to give God a half-day service by your presence at Church one part of the day; yet have worshipped him only with your bodies, when your hearts were removed far from him; had not you an express command for the Sabbaths observation? and if the day of first-institution were changed, was the day and worship thereof laid aside, and ceased to be a duty? If the Jews were obliged to keep a day holy, were not the Christians much more? Was not the Sabbath made for man, was it not for his privilege to take that time for holy rest and worship? and did the Gospel straiten mens Priviledges? Did not the Moral law of which Sabbath observation was one precept, bind throughout all generations? could you call other dayes holy which the Scripture gave no warrant for, and not observe that holy day which you were enjoyned? Did not God allow you six days for labour in your callings? and was it unequal for him to take one day for his own worship? had he eased you of the burdensome Ceremonies under the Law, was the Sabbath so burdensome to you? could you reasonably hope to enter into eternal rest, and keep a Sabbath in Heaven, if you would not celebrate the appointed Sabbaths on Earth? Were not the works of the Creation & Redemption worthy your memorial? was not communion with God in Ordinances desirable? had you no need of those spiritual provisions, which God did use to deal forth on the Sabbath days to them that waited upon him for them? What! not worship God either in your own houses, nor in his house, neither on the work day or Sabbath day? could your sometimes cold and formal services be counted worship?

Did

Did you think that lip prayers would ever be heard by God that searcheth and requireth the heart? did you think that Sermons unminded, unremembred, which you did neither believe, nor were affected with, would be effectual to save you? **Take them Devils, bind them hand and foot.**

5. Come forth all ye Swearers, and Profaners of the Name of God; *did you never read or hear the third Commandment, which forbad this sin? Did you never hear of my strict Injunction, that you should not swear at all in your discourses, but that your Communication should be yea and nay? were you never told that swearers would fall into condemnation? was the Great and dreadful Name of God of so little regard, that you could not only use it reverently, so frequently, but also even wear it to pieces by your Oaths? what profit did you get by your swearing? and are you like to sustain no loss? what pleasure did you find in your swearing? and are you like to reap no bitterness? was it for your honour to swear by the Name of God? or rather was it not for your dishonour? but how did you dishonour God? what an affront did you suffer to him hereby? you call'd upon him sometimes to damn and sink you; can you speak in that language now, now damnation is so near you; Worms! could not God have trodden you under his feet, or crusht you as easily as you could do a flie, every time you profaned his Name? and because he was patient, would you presume? because he did not presently punish, did you dare him, and flie in his face to provoke his fury? You have sworn in your folly, and have not repented; and God hath sworn in his wrath, and will not repent, that you shall never enter into his rest.* **Take them Devils, bind them hand and foot.**

6. Come forth all ye scoffers at Religion, and the zealous professors thereof; *who taught and spake of Religion, as if it had been a fancy, and cunningly devised Fable; and of the most holy, humble, and self-denying Christians, as if they were the most mean spirited, foolish,*

and

and contemptible People upon Earth: and have used the name of a Saint in derision, and proverb of reproach. Have you the same minde now, that Religion was but a fancy? Is your Resurrection and my appearance, but a fancy? Is your punishment eternal in Hell, like to be but a fancy? Had you not a sure ground and bottom for your faith in the Scriptures? Could you have desired more reasonable evidence of things done before your age? Could you laugh at Scripture threatnings: And can you laugh now you are come to Execution? Could you contemn Gospel promises: And are they so contemptible now in your eyes when now you see the accomplishment of them before you? Against whom was it that you opened so wide a mouth? Whom was it that you did flout and scorn? What my Disciples? because they were meek and humble, and did not take the pleasures of sin with you, and were strict in their profession and conversation: What think you of them now? Were they so mean spirited and contemptible? Were they so foolish, which made so wise a choice? Did they well or ill, in staying till this time for their happiness? Look upon the persons now, whom once you scorned, and thought not worthy of your company; Was it so ridiculous a thing to be a Saint, as you imagined? Was not shining with them in glory, at all desirable? Would not you be glad to be numbred amongst them now? Why do you not laugh and flout at the Saints now? Ye fools and blind sots, do you know what you scoft at? Could you see no excellency in Holiness, and the Divine Nature, in my Image, which was there graven upon them? Did ever any man of understanding laugh at the light of the Sun? They were lights in the dark World where they lived. What, mock at Holiness? hereby you mocked at God himself, who is so infinitely glorious in this attribute? and hereby distinguished from all his Creatures; vile Wretches! **Take them Devils, bind them hand and foot.**

7. Come forth all ye Persecutors of my Disciples

Was it not enough for you to mock them; but you must persecute them too? Was it not enough for you to persecute them with the tongue, but you must persecute them with the hand? What, could you betray them like Judas *for a piece of money, or out of malice, which was worse? Could you disturb them in their service and worship of me, when they were praying for your Conversion and Salvation? Could you hale and drag them to Prison, who endeavoured to keep you out of the Prison of Hell! could you seek the ruine of such as were the best Friends of your souls? when you never receiv'd injury from them; could you be so envious to them? do you know whom you persecuted? It was me, it was me whom ye persecuted, when you persecuted my Disciples; it was me whom you wounded through the sides, it was me you betrayed in betraying them; it was me ye imprisoned in imprisoning them? it was me you spurned at, when ye lifted up the heel against them; and did you ever think to prosper in this way?* You, you *have been above all other Persons upon the Earth, my professed Enemies, and most like your Father the Devil; come ye Wretches, gird up your loins like men; gather your forces together; put on strength and courage, if you have any; and lift up your hand, if you dare against me; do you find strength to fail you now, and your forces too weak to make resistance? and were you so foolish as to engage in Battle, where you might have known, you should certainly be conquered at the last? Doth your Courage fail upon the sight of the Captain? and should you not have been afraid to touch my anointed ones, my listed Souldiers? You served the Devil, and fought under his Banner against me and mine, and can he deliver you now out of my hand? can he defend you against my rage and fury? Or would he do it, if it lay in his power? Had you ever more spight and malice against my People, than the Devil had against you, in setting you about persecution Work? Did not he design your ruin hereby? did not he think of this day, and on purpose drew*

you to this sin, that ye might be the more horribly tormented? and doth not he with his Angels wait now for you, that they may drag you into torments? **Take them Devils, bind them hand and foot.**

8. Come forth all ye intemperate and licentious Persons; *who have indulged your flesh, and laid no restraint upon your sensual appetite; who have made provision for your flesh, to fulfill the lusts thereof; but made no provision for my glory, and took no care to fulfil my commands; did you never hear of such a Duty as self-denial, which I required of all my Disciples and Followers? Were you never told that if you followed the Inclinations, & obeyed the Commands of carnal self, it would be to your ruins and destruction? that bitterness and sorrow would be the issue of flesh-pleasing? that lust, if conceived, would bring forth sin, and sin when perfected would bring forth death? Did you never read that if ye lived after the flesh, ye should die, and that you must, through the Spirit, mortifie the deeds of the body, otherwise life and happiness could not be obtained? and yet would you lay the reins on the neck of your lusts? if you had no faith, had you no reason neither, to keep you from intemperance? if you did not live like Christians, would you not live like Men? would you needs be brutes, and live as if you were all body, and had no souls of such high Capacitiy? were you so blind as not to see afar off before this day of Judgment, when I should call you to an account? or to see a little before you, to the day of your death, which would put a conclusion to all your sensual pleasures? Could you bribe and muzzle Conscience, and lay it asleep whilst you take your pleasures? Could you tread reason under feet, and resolve you would not be controlled by any light, or law, or government, from your eager prosecution of your carnal delights.*

Come forth all ye Gluttons, *who have prepared your flesh with delicious food, but never had the least regard to feed your souls which had more need, who have spent many hours*

hours and days in feasting your bodies, nourishing your selves against the day of slaughter; but when you were invited by my Messengers to the Marriage-Feast, to the Feast I had prepared for you, of the richest and most costly Spiritual *dainties; you had no stomack, no appetite, and could not, would not come; what! did you indeed make your belly your God? and can such a God save and make you happy? Did you think that food which perisheth, could give happiness to a never dying soul? did you not know that both meat and belly would be destroyed? and that your bodies would become food for Worms? and yet could you make it the chief business of your lives to feed your bodies? you were allowed food convenient, & sometime for delight, that your bodies might serve your souls with strength and vigour, and both, their* Lord *and Master; but excess you were forbidden, which did distemper both body and mind, and unfit you for the service of the Lord; and yet would you overcharge your selves? now reap the fruit of this intemperance, and taste the Gall and Wormwood which your sweet bits are turn'd into.*

Come forth all ye Drunkards, *who if you have not overcharged your bellies with excessive eating, yet have often intoxicated your brains with the fumes of excessive drinking; who have drowned your understanding, wit, and fancy, your natural parts, and ingenuity, which might have rendered you useful in the Church, or Common-wealth, where you lived, and made your selves meer sots by drunkenness: and what account can you give of the talents you were intrusted withal? what excuse can you find for this sin? were you inticed to it, and overtaken before you were aware? But who could entice you to drink a potion which would kill your bodies? and was not the death and damnation of your souls more to be avoided? would you be enticed to that, unto which every beast would not be enforced? but were you not forward of your selves to the sin? did you not like the company well that joyned with you therein? did not*

you overtake the sin by your desires? Did not the Liquor please your Appetite? did not you swill it in without perswasion? if you had been overtaken, would you have been so often guilty? would you have come so often into the places and company where you fell into it? Was not your chiefest mirth amongst your Cups, and Drunken Companions? were not you melancholly and troubled, when your meetings of good fellowship were disappointed? You would have your Cups, and drink Wine in Bowls, and strong drink without measure, and now also you shall have a Cup to drink of, even the Cup of the Wine of the Wrath of the angry Almighty GOD; now ye shall drink of the dregs of this Cup, which hath ten thousand times more bitterness in it, than your other Cups have had sweetness.

Come forth all ye Adulterers, *You that have neighed like full-fed-Horses after your Neighbours Wives, and assembled by troops into Harlots houses; or if not so, have committed this sin in secret corners; was there no shame in you to keep you from this nasty, filthy sin? could you delight so much to wallow in mire and dung? was there no fear in you to restrain you? did not Conscience check and rebuke you when this lust first conceived in you? did you never hear that Whoremongers and Adulterers God would judg? and did not you think you should be called to an account for this sin, Could you melt in filthy sinful pleasures of the flesh, and not consider how you should consume in torments, were your short pleasures comparable to an eternity of pain and misery? were there no pleasures of a higher Nature, and sweeter relish attainable in Life, if you had foregone and denyed your selves unlawful pleasures? have you not lost them, and the unspeakable eternal joys of Heaven by your intemperance.* **Take them Devils, bind them hand and foot.**

Come forth all ye Covetous Persons, *whose treasure, and heart, hope, and confidence hath been in earthly things: who have made the World your God, desiring, and loving*

loving, and dalighting, and truſting in your wealth and riches, as if they could yield the moſt contentment, and be the beſt defence unto you; whoſe greateſt thoughts and care and labour have been ſpent about getting and keeping an eſtate and portion in the world, with little heart to uſe it for your ſelves, much leſs for the good of others, and glory of God that gave it: did you not know that covetouſneſs was Idolatry? and that no Idolater ſhall have any admittance into the new Jeruſalem? *Did you not know, that the love of the World was inconſiſtent with the love of the Father? had you ſuch mean thoughts of God, that you choſe the World before him? Were the riches of grace of ſmall eſteem, that you preferred earthly riches? had the treaſures in Heaven no more worth in your account, that you ſhould neglect and diſ-regard them, and make choice rather of treaſures on earth? when you had tried the world, & found it vain and empty, would you ſtill ſet your heart upon it when you felt ſuch thorny cares, and piercing ſorrows in your eager proſecution of this world, could not this damp and deaden your affections to it? when your own and others riches ſometimes ſuddenly took flight as upon an Eagles wing of deſire after them? Did you not fore-ſee how naked and bare Death would ſtrip you of all? and yet would nothing wean your whoriſh heart from the love of the world? were you never told that riches could not profit you in the day of wrath? Is not all your wealth conſumed now? treaſures there are indeed prepared for you, but they are treaſures of wrath which your ſins have deſerved.* **Take them Devils, bind them hand and foot.**

10. Come forth all ye unmerciful perſons; *whoſe bowels have been ſhut up againſt the poor and needy; who have ſpoken churliſhly to the poor, and looked upon them afar off, or if you have ſpoken to them fair, and ſaid to the naked and deſtitute of daily food,* Depart in peace, be ye warmed, and be ye filled; yet have not

given unto them things needful for the body, *whatever abundance you had by you, who have had no pitty on my distressed members, so as to contribute any relief to their necessities:* I was hungry, and ye gave no meat: I was thirsty, and ye gave no drink: I was naked, and ye cloathed me not: I was a stranger, and ye took me not in; I was sick, and ye visited me not; I was in Prison, and ye did not administer unto me. *Did you not understand it was your duty to relieve the Poor? had you not your riches given to you for this end? was not this the best use you could put them unto? would not works of mercy have brought unto you the best returns at Last? might you not hereby have laid up for your selves a good foundation against this day? if you had laid out your estates according to my prescriptions, might not you now have laid hold on eternal life? were you never forewarned, that such should have Judgment without mercy, that did not shew mercy? And you that have had no mercy to forgive, that knew not how to pass by real, or conjectural injuries, which you have received; that were ready to take your Brother by the throat for a hundred pence, when you might have been forgiven your ten thousand talents which you owed unto God; were ye never told, that the King of Heaven would deliver you to the tormentors if you were unmerciful?* **Take them Devils, bind them hand and foot.**

11. Come forth all ye unrighteous Persons; *who have wronged Widows, and Orphans; who have overreached your Neighbours in your dealings; who have heaped an estate together by unrighteous practices; who have squeez'd & oppressed the poor, which have had no helper: was not the Law of right written upon your heart? did you not read it more plainly in the Word? did not men condemn you? did not your own Consciences secretly condemn you for your unrighteousness? and did not you think that the righteous God would condemn you much more? did you not know*

that no unrighteous Person should inherit the Kingdom of Heaven? that the Lord would avenge himself upon you for this sin? Did you wrong others so much as you have hereby wronged your selves? is the gain of the world comparable to the loss of your souls? is a little Silver or Gold (now taken away from you) comparable to the loss of Heaven, and eternal Glory? Did you think such faults would be winked at? did you not expect to hear of them again at the day of judgment? is it an unrighteous thing to punish you for your unrighteousness: **Take them Divils bind them hand and foot.**

12. Come forth ye Liars; you who have taught and accustomed your selves to this sin; who have not only reported lies, but also made them; whose words have been feigned and deceitful; Did you not know, that God who made you, and to whom you owed all subjection and obedience, was a God of Truth, and that he required Truth? that every man should speak Truth to his neighbour? that he abhorred Lying-lips? that he threatned to punish Liars with the second death, and give them their portion in the Lake of Fire? and had you no fear of God, no fear of future judgment to restrain you? might you not as easily have spoken truth, as uttered falshood? would you not hereby have gained more credit in the World? would not you have been more fit for society? would not you have had more peace in your Conscience? did you excuse faults by your lies? but was it not a greater aggravation of them? if you hid them by lies, from men, could you hide them from God, who searched your heart? did you shew kindness to any by your lies? and did not you injure your selves a thousand fold more? did you harm others by your lies so much as your selves? Did you not know that the Devil was the Father of lies, and liars? and were you so desirous to be like him? were you so forward to do him service? **Take them Devils, bind them hand and foot.**

13. Come forth all ye Slanderers and Back-

biters, who have walked about with ſlanders, and carried about tales unto the reproach and injury of your neighbours good name: Did you not know it was your duty to endeavour the preſervation of your Neighbours Reputation as carefully as your own? were you not commanded to ſpeak evill of none? could you flatter others before their faces, & alter your ſpeech ſo much when their backs were turned? did not your own ſelf-contradicting words condemn you? did you find good in back-biting, & ſpeaking evil of others? did you gain reputation by wounding others reputation? or rather, did you not give occaſion to others to ſpeak as reproachfully of you? did you not alienate affection and ſeparate near friends by your ſlanders? did you not know many things to be falſe, which you ſpake to others diſparagement? could you with confidence have averred the ſame things to the perſons themſelves? would they not eaſily have diſproved you, & put you to ſhame? & if you were privy to ſome real faults of others, ſhould you not have concealed them? if you had had real love, would you not have covered them? did you do as you would be done by? had you not as great faults of your own? and could you be content to have them blazed abroad? you have accuſed others falſly, & now you are accuſed truly, & you ſhall be puniſhed juſtly. **Take them Devils, bind them hand and foot.**

14. Come forth all ye proud and ambitious perſons, you that have builded your neſts on high; that have taken many dirty ſteps to get into the ſeat of honour, whoſe hearts have been lifted up with high towering imaginations and conceits of your own excellencies, unto the ſcorning & contempt of others; who have had proud hearts, & proud looks and proud ſpeeches, and proud carriage towards others, eſpecially towards them that have been of meaner degree, who have looked upon others afar off, and have diſdained the converſe and company of ſome, of whom the world hath not been worthy: were you acquainted with no higher honour and dignity, than the world could give unto you?

might you not have had ſeats in Heavenly places, if you had looked after them, and leſs after the other? did you not know that the higheſt places on the earth were the moſt ſlippery places? did you not foreſee the turning of the wheel upon you? did you not believe that God would caſt down the mighty from their ſeats? that the higher you were lifted up in dignity, if your hearts were withal lifted up with pride, the lower and greater would be your fall? And was the favour and the plauſe of men ſo deſirable? was it not an empty breath, an inconſtant wind? If you had been ambitious, ſhould you not have been ambitious of the favour of the King of glory, which would have been ſo beneficial and laſting? And are You *the perſons that once were ſo proud and ſcornful?* You proud? *had you ſuch reaſon? proud, when creatures! depending creatures! who had nothing, but what was borrowed, and received from God! proud, when ſuch mean creatures! proud, when fallen into the dirt, and ſo defiled! proud, when ſinners, ſinners ſo vile! ſo full of ſores! when you had ſuch lothſom ſpirits! when you had ſuch leprous ſouls! could you lift up the plumes, when you had ſuch black feet? could you be proud when you had loſt Gods Image, and were ſo like unto foul devils? proud when ſuch beggarly ſinners! clothed in ſuch filthy rags! proud when ſuch ſlaves and vaſſals to the vileſt and baſeſt tyrants! proud in chains and fetters of Satan, and luſt!* You *had reaſon indeed to be proud and to look ſo high, and ſpeak ſo big, when you were ſo odious to God, and ſuch low, mean-ſpirited, miſerable wretches, who were drudging in mire and dirt, and were led by the Devil in chains, like dogs, towards the priſon of Hell: you had need ſcorn the company of my Diſciples; as if dirty, dunghil beggars ſhould ſcorn the company of high-born noble Princes! but now you ſhall be debaſed, and laid low indeed.* **Take them Devils, bind them hand and foot.**

15. Come forth all ye envious and malicious perſons, You *that have grieved at the good of others,*

which

which they have had, or done; that have grieved at the good Estates of others, and that they have thrived faster than you in the World; that have grieved at the sweet and comfortable Relations of others, and that yours have not been like to them; that have grieved at the beauty or strength of Body, the gifts and endowments of mind of others beyond what your selves have had; that have grieved at the honour of others, that they have been esteemed and preferred before your selves; that have grieved because others have done more good, and been more useful than your selves; and hence have secretly hated them; and born malice towards them in your minds; and have entertained thoughts and desires of doing them some mischief; and were glad when any mischief did befal them: You, you have been children of the Devil indeed, and the likeness and lusts of your Father you have had: was your eye evil because God was Good? Did not God put the difference between them and you? and should not you have been contented? was not God good to you, and had not you reason to be thankful? Did not you put a stop to the Currant of Gods goodness by your envy? did not you lose the comfort of the good things you had, by this sin? did not you hereby lose the benefit you might have had by the good things of others? should not you have rejoyced in their good things? If you had loved them indeed, would not you have done it? Did not you rack and torment your selves by your envie? had you been humble, would you have been troubled? had your affections been set upon things above, would this sin have so much prevailed? had you been sincerely desirous to promote Gods glory, would you have been so much concerned, that your glory should be clouded, when Gods Glory was advanced, though by others more than your selves? Were you not warned to lay aside all envy and malice, if you would be Christians indeed? if you had put your spirits under my Government, would not I have conquered by my Spirit their inordinate motions?

should

should not you have found sweetness and comfort in love, if you had laboured after, and lived in the exercise of this Grace? Did you not know that these were works of the flesh which would exclude you the Kingdom of Heaven? **Take them Devils, bind them hand and foot.**

16. **Come forth all ye wrathful and contentious persons;** *you that have had fiery spirits, and fiery tongues, whose tongues have been like swords, wherewith you have lashed and wounded others in your reproachful reviling speeches; who have had the poyson of Asps in your hearts and lips, which hath vented it self in invirulent language; whose words have been bitter and clamorous, full of anger and wrath, and contention; who have been incendiaries in the places where you have lived; who have disturbed the peace of your families, and turned all things unto uproar and confusion: did you not know the precepts of the Gospel, which commanded peace, and gentleness, and meekness, and easiness to be intreated? did you disturb others peace by your contentions, and did you not disturb your own? did you raise an uproar in your houses, and was not there a greater uproar in your hearts? did you not taste the bitterness of such a conversation, and yet would you persist therein? did not you receive some blows and wounds by your contention sometimes? and yet would you not hearken to such rebukes? were you angry with others without just cause, and was there not good reason that God should be angry with you? was not the fire of your tongues kindled by the fire of Hell? And is it unreasonable that you should be thrust into the place of burning for your contention?* **Take them Devils, bind them hand and foot.**

17. **Come forth all ye civil and moral persons,** *who have had moral righteousness, and been upright in your dealings, but wholly strangers unto the power of godliness, who have observed some precepts of the second table of the Law in reference to your selves and others externally; but have grosly neglected the duties of the first Table; which*

have

have had reference to God, who have had no knowledge of God, nor fear of him, nor love to him, nor delight in him, who have never sanctified his name or day in your hearts, nor worshipped him in a spiritual manner according to the prescriptions of his word, who never yeilded obedience to the Gospel, never saw your need of me, obtained interest and acquaintance with me, whatever calls and opportunities you had; and do you think I should know you, and own you now, when you are none of mine? will your moral righteousness stand you now in any stead, when you are to give so strict an account? did not I tell you in my word, that unless your righteousness did exceed the righteousness of the Scribes and Pharisees, ye should in no wise enter into the Kingdom of Heaven? that you must be born again, or else you could not be saved? That you must be holy, or else you could not be happy; did you not hear of the young man who had as much moral righteousness as you, and yet miss of Heaven, because he would not obey my other commands? hath your moral righteousness been so perfect, that it hath had no flaw? have you lived free from sin in regard of the second Table of the Law, besides your breaches of the first? will not Conscience tell you of some slips, some stumbles and falls as to your external walking? were you never guilty of unrighteous dealings? never were lustful and wanton? never told any lies, nor uttered any slanders? and if you have been fair in your outward carriage and converse, have you not had foul insides? had you not need of pardon for your sins, and my blood to wash you from your filthiness? have not the best of your works been sinful, in regard of the principal, and end, and manner of performance? Did you think the works of Nature would save you, when the works of Grace cannot, without the imputation of my righteousness, because of their imperfection? must not Gods Justice be satisfied for your sins? and how do you think it should be done, but by your eternal punishment in Hell? had you believed

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in me, and yielded obedience to me, my righteousness should have been yours, and then you might have held up your heads with joyful expectation of glory on this day, but you cleaved to your own righteousness, and were well and whole, and did not see your need of me to be your Physician and Saviour, and would not submit unto, and accept of my righteousness, and what have you to say, why judgment should not pass upon you? did you think such works as yours would satisfie justice, when if you had done better, and kept the whole law for the greatest part of your life, yet you had done but your Duty, and the sins of your youth were enough to sink you into Hell; but was any of your righteousness perfect? did you think to merit Heaven by such works? do you think you deserve a Crown of glory for your civility or morality? where have you a promise of it? and if you had no promise, could you think you should ever attain it? what, is your mouth stopt, and are you speechless now? **Take them Devils, bind them hand and foot.**

18. Come forth all ye Hypocrites, who have made a shew of Holiness; and have born the name of Zealous professors of Religion, but have been acted by carnal designs and principles, who have used Religion as a Cloak for your Covetousness, who followed me only for the loaves; who have been hollow at the heart, rotten at the Core, painted-Sepulchers, blazing-Comets, wandring & falling-Stars, for whom the mist of darkness is reserved for ever: what did you mean by your shews and outward appearance of Worship and Service? did you think that the All-seeing, Heart-searching God Judged according to outward appearance? did you think that lip-service, and bodily exercise would be accepted by him, or was it acceptation only with men which you sought after? that reward you had, and can you expect any other reward, when you did not desire it, nor design it? and what doth it, can it now profit you, that Men accounted you religious? will their esteem of you procure Pardon and Salvation for you? Could you

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be content to cast away and lose all your external serv
for want of sincerity, and an internal living Princip
did not you think that all your services would rise up
day in judgment against you? did not you affront the hi
est majesty by the mockery of your shew-worship? did
he very well understand which way your heart went, w
you seemed most devout? was not he acquainted with
secret lust which you harboured in your heart, and sec
way of wickedness which you walked in, when you m
a shew of mortification, and self-denyal, and a holy,
strict conversation? were you not warned against hypo
sie, and told how odious it was unto God, and that hy
crites portion would be in utter darkness, where there
weeping, and wailing, and gnashing of teeth? **Take th
Devils, bind them hand and foot.**

19. Come forth all ye Back-sliders and Apostat
from me and my wayes; *You that* turned back *to w*
of prophaneness, and open wickedness, after some time
profession, and joyning your selves with my People, was
service so burdensome that you could endure it no longe
was the way to Heaven so unpleasant, that you wo
walk no longer therein, after some trial in shew of me,
you prefer and make choice of the Devil before me? af
some washing your selves, would you wallow in the m
again? after having some vomit off of your Stomack, wo
you again lick it up? after some sweepings and dressi
would you open the door, and let in seven worse Spirits
defile your hearts? after you seemed to be escaped, w
you again entangled? would you needs put your foot a
into the snare, and bind your selves even in fresh bonds
sin? did you prefer the company of the wicked which w
going Hell-ward, before the company of my People, wh
were going Heaven-ward? could you now wish that y
had held on, and held out with them unto the end? wo
not you have rejoyced if you had been now found in th
society? did you repent of your repenting, and do you

now repent of your back-sliding? were not you told, if you drew back, my soul would have no pleasure in you? and you that have turned aside from me and my ways, into ways of error, that suckt in damnable heresies from false Teachers. Did you not know that there were damnable heresies, as well as other damnable sins? were you not warned that Satan sometimes appeared as an Angel of light? would you so quickly turn aside after some workings and strivings of my spirit with you, and some hopes which you gave of your conversation and reformation? did not you perceive how Satan lay upon the catch, so soon as you began to be awakened, to prejudice you against the Truth, and draw you aside in another way to serve him? if you had heartily loved the Truth as it was in me, would you have been so deluded? was not deep humiliation and mortification of every lust too hard a doctrine, and therefore you chose such as would give you more scope, and liberty; and shrond your lusts under some other name, and term your hatred and anger against my People by the name of zeal for my glory? did you think if you gave Satan one hold, that it would not be sufficient to undo you? had you stuck close to my Ministry and Ordinances, would you have been so deluded? did you think your selves wiser than my Ministers, so soon as you got a little glimmering of light, could you so readily open your ear to slanders, and receive prejudices against them, through Satans and his instruments perswasions, to the shipwracking of your owne souls? did you not find how wavering and unsteady you were, how like children tossed to and fro with every wind of Doctrine, when once you forsook my Ministry, which I appointed for your establishment? did you conceit that you might live above ordinances in the World? did you imagine to get into a higher form, when you went forth of my School? And when you exalted perfection most, were not you more imperfect than before? when you fancied a clearer light,

were

were not you most full of darkness? when you thought your selves so holy, as none like you, and none must be holy but those of your way, were not you most unholy, and like smoke in my Nostrills? could I accept of your Worship out of the way of my Ordinance and Institutions? when you thought your selves most guided and acted by the Spirit, was it not a spirit of delusion? did my Spirit lead you and act you in a way which my Word did not allow of? were not you the renters and tearers of my Church? was it not by reason of you that the ways of truth were evil spoken of by evil men? were not those without, prejudiced against my very ways; because of your delusions, which made so forward a profession; suppose I permitted some of mine to mistake in circumstantials, was this a just excuse for your errors in fundamentals; when the word was open for you to inform your selves in the truth? did not you wrest the Scriptures to your own destruction? suppose you abstained your selves some things, were they those things that I commanded: suppose you suffered some things in your way, do you hope for a reward for sufferings, which I never called you into, and which did but so much the more harden your party, and promote your delusion? Did you know what a snare you were hampered in, so soon as you put your foot into the way of error, and turned aside from that old, straight, narrow way of my Word and Ordinances which have brought so many to Heaven? were not you in a greater unlikelihood of being called effectually, than Drunkards and Adulterers, and the most Vicious, who lay more naked to the blow of the Word, and were more ready to receive instruction? you were more forward to reproach my Ministers, than to receive my Ministers, and conviction from them; you could call them Antichristian and false Prophets, though they adhered to and maintained nothing but the truths of my word; and when I gave them so many seals of their Ministry in the conversion of many souls; you could call them Self-seekers and Hirelings

though

though they gave such evidence of self-denial, and many of them forsook all that they had rather then they would make a breach upon their consciences; you could, some of you intrench upon their office; though you had no call, nor commission from me; you had the Scripture to discover to you the right way, but you shut your eyes against the light, and chose ways of darkness, and is it not fit that you should go to the place of darkness? **Take them Devils, bind them hand and foot.**

20. Come forth all ye impenitent Persons and Unbelievers, *all ye that have not yielded obedience to the Gospel; were you not called to repentance by Ministers, and the Spirit, in Ordinances? & when a stiller voice was not heard, were you not called louder by God in his judgment? did you not know, that except you repented you would certainly perish? that iniquity would be your ruine, unless your heart were broken for it, and from it, and yet were you, though you lay under the guilt of so much sin, could you be so impenitent and hard hearted? were not you call'd to me by the Voice of the Gospel? did not I call you, and stretch out my hand all the day long to you? did not I stand at the door of your heart, & wob hard for entertainment? and yet could you shut the door against me, though you had so much need of me? had you not comunands & encouragements to believe? could you rationally desire firmer ground and footing for your faith? did not you give God the lie by your unbelief? have you not hereby fastned the guilt of all your other sins upon your selves, which I was willing to to take off from you? would any sin against the Law have condemned you, had you turned from it, and yielded obedience to the Gospel? were you not foretold of the wrath to come, and yet would you not fly from it? were you not proffered a Saviour, and yet would you not accept of him? have you not treasures opened before you, and would you not look after them? were you not shewn the way to Heaven, and would not you walk in it? how can you escape,*

that have been guilty of disobedience to the Gospel? **Take them Devils, bind them hand and foot.**

Christ at the day of Judgment will convict the whole ungodly World, especially those who have lived under the sound of the Gospel, their Crimes will be made manifest and evident, and every mouth will be stopped, when they are found guilty before him, and they cannot deny it: then the wicked will be speechless, and stand after their full conviction like so many Rogues in Chains before the Judge. And think now with your selves what the behaviour of the Wicked will be, when they are thus convicted of their sins, and are ready to receive their Sentence. I believe some of you have seen Malefactors at the Bar, when the Jury hath found them guilty, and the Judg hath been proceeding to give the sentence of Death, how their countenances have changed, and their joynts trembled, and unexpressible horror seized upon them; but O the dread and terror that will be upon the spirits of the wicked, when they are convicted of sin by this Judg! and with what trembling expectation will they wait for their Sentence?

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7. And this is the *7th particular to speak concerning the Sentence* which the Lord Jesus Christ will pass upon the Wicked in Judgment, see *Matth.* 25. 41. *Then shall he say unto them on his left hand, Depart from me ye cursed into everlasting fire prepared for the Devil and his Angels. Depart* from me, that ye have formerly said in your hearts unto *me*, *Depart*, we will not have thee to reign over us: that have said to my *Ministers*, *depart*, we will not hearken to your words; that have said to my *Spirit*, *depart!* we will not yeild to thy motions. Now *depart! depart* from me, ye that would not come unto me; ye have often been called and invited to come, but ye refused, now *de-*

part

part: ye shall not have one call more; you shall not have one proffer of grace more for ever; *Depart*, never shall ye hear my voice any more, never shall ye see my face any more; *Depart*, be gon out of my sight. *Depart from me ye cursed*: as ye cared not for blessing, so shall it be far from you; as ye loved cursing, so shall it be unto you; *Depart with the curse of the Law*, with the curse of the great God upon you; let the curse of God cloath you like a Garment, and bind you like a Chain; let it enter into your flesh and bones like Oil, to enrage so much the more the flames of Hell about you, and let it pierce into your soul, and fill you with horrible anguish; *Depart from me ye cursed into everlasting fire*. Ye shall not depart into your old habitation to spend an eternity in sinful sensual pleasure; no, Depart into torments, Depart into Fire, into the fire of Hell; into the burning Lake; into *Tophet* ordained of old for you, into a stream of Fire and Brimstone, enkindled by the Breath of God; Depart into everlasting Fire; Go dwell with devouring Fire, and inhabit everlasting burning: depart into everlasting fire, prepared for the Devil and his Angels; ye served the Devil and divers lusts, whilst you lived in the World; now go and live with the Devil and his Angels in Hell fire for ever, partake of the torments, primarily prepared for him, and belonging also to you, because ye belonged to his Kingdom.

And when the sentence is irreversibly pronounced by the Judg upon the wicked, O what direful screeks will they give forth! With what horror will they cry out, *How shall we be able to endure the devouring flames, and everlasting burnings of Hell!*

Thus have I done with the judgment it self, both of the Righteous and the wicked, at the appearance of Jesus Christ.

CHAP. IX.

2. THe second thing is to speak of the *execution* of the Sentence pronounced upon both in Judgment, which you have spoken of together, Mat. 25.46. *And these shall go into everlasting punishment, but the righteous into life eternal.*

1. Concerning the execution of the Sentence on the wicked, *These shall go away into everlasting punishment*. Here I shall speak,

1. *Of the Wicked's going away.*
2. *Of their going into punishment.*

The former doth imply the *punishment of loss*, the latter their *punishment of sense*.

1. The wicked, when the Sentence is pronounced, shall go away; and here I shall shew,

1. *From whom they shall go away,*
2. *From what they shall go away.*
3. *The aggravations, or vexing considerations, which Gospel-sinners will have in their going away.*

1. *From whom the Wicked shall go away.*

1. *They shall go away from Jesus Christ*; the righteous are at his side, and shall remain with him; but the wicked shall go away from him; the righteous shall go with him, and abide with him, where he is, there they shall be also; they shall be for ever with the Lord, but the wicked must go away, and be eternally separated from his presence. The righteous shall behold his glory, and share in it; they shall see the smiles of his face, and be entertained by him with unexpressible love; but the wicked shall be thrust out of his presence with frowns and indignation; it will be one great part of the misery of the wicked, that they shall go away from so glorious a Person as the Lord Jesus Christ.

2. *They ſhall go away from the Saints?* now ſome of them are mingled with Gods People; the Ears and the Wheat grow up together; and the ſheep and the Goats feed in the ſame paſture; and though it was bitter with the wicked to dwell with the righteous, becauſe of the contradiction which was in their lives, to their luſts; yet then it will be more bitter to them to be excluded their ſociety, becauſe then they will perceive their excellency with admiration: when they ſeem to ſhine with ſuch beauty, and rejoyce with Songs of Triumph, and they muſt be gone away from them; this will fill their hearts with racking envy, and torment them unſpeakably.

2. *From what the Wicked ſhall go away*; they ſhall go away from happineſs, from the happineſs of Heaven, the Doors of Heaven ſhall be ſhut upon them, they ſhall ſee *Abraham*, and *Iſaac*, and *Jacob*, and many come from the Eaſt, and the Weſt, and the North, and the South, even an innumerable multitude of all Kindreds, and Nations, and Tongues, and enter in and ſit down in the Kingdom of God, and themſelves thruſt out, and thruſt down to Hell.

2. *Concerning the aggravations, or vexing conſiderations which Goſpel-ſinners will have in their going away*: as the ſin of thoſe is more hainous, who ſin againſt the Light of the Goſpel, than of thoſe who ſin only againſt the Light of Nature; ſo their puniſhment will be more ſevere; all ſhall be beaten; but theſe perſons with many ſtripes; as there will be degrees, ſome will have a larger capacity; ſo there will be degrees of torment and miſery, all ſhall be filled with torment, but ſome will have a larger capacity; eſpecially Goſpel-ſinners will have ſtings beyond what Heathens will be capable of in their puniſhment of loſs; when

1. *They shall have a clear discovery of the glory and happiness which they have missed*; now they hear of Heaven, and the happiness which the Saints shall have in the vision and fruition of God; but there is a vail of unbelief upon their minds, that they do not apprehend such a happiness as is spoken of; they have mean thoughts of God, and of Heaven; they think there is no Heaven like the Earth, and no happiness like the fruition of the Creatures, no glory like the glory of the World, no treasures like earthly Treasures, and no delights like those which they find in the object of their sense: but when their protion in this life shall be spent, and the good things which they enjoyed shall be taken away from them; when their honours shall vanish like smoak, or a thin vapour; their riches shall fly away like an Eagle, or sail like a Ship out of their sight; when their sensual delights and pleasures shall fail them, and die like sweet flowers in their hands; when the bright clouds of earthly things, which shadowed the glory of heavenly things from their view, shall be blown away, and the vail shall be torn in pieces which was before them, and hindred them from looking into the Holy of Holies, and the scales shall fall off from their eyes: In a word, when the Heavens shall pass away with a great noise, and the Elements shall melt with fervent heat, and the earth, with the works thereof shall be burnt up, and they shall be awakened out of their long sleep in their graves, and shall be summoned before the Tribunal Seat of Christ, and stand there stripped and quite naked of all their enjoyments in the World, which they had set their hearts upon, and they shall be examined and condemned for their sins? *then, then* their eyes will be opened, and they will clearly see their mistake of happiness; then they

they will perceive and be fully perſwaded of the fulneſs of joy, and unſpeakable pleaſures at the right hand of God, the leaſt taſte of which would raviſh their hearts ten thouſand times more than all the full draughts, which they have taken in the ſweeteſt of all their ſinful delights: I ſay, they ſhall ſee this happineſs, and that which will vex them to the heart will be, that they ſhall only ſee it, not enjoy the ſhare in it. O what high apprehenſions will they then have of the glory of Heaven; they will ſee the Crown which will be put upon the head of the righteous, which will have more worth than in their eſteem, than all the Crowns and Scepters of the greateſt Kings upon the Earth; then they will be clearly convinced that the choiceſt Treaſures were in Heaven, and the ſweeteſt Delights were to come; and the thoughts of miſſing this Crown and Glory, ſuch Treaſures and ſweetneſs, will tear their very hearts: they muſt go away from Heaven and happineſs.

2. *In going away, they ſhall remember the capacity which they had once of obtaining this happineſs*; if they had been Brutes indeed, and had capacity for a ſenſitive life only; and Grace and Glory had been removed ſo far beyond their reach, that it had been impoſſible for them to attain it, it would not much trouble them to loſe it, what ever other miſeries they ſhould endure; but they were capable of the beginnings of Heaven in the Life of Grace, and the compleating of their happineſs in Glory; they will remember that they had ſouls endued with Reaſon, and hereby advanced to a higher capacity than beaſts; that they had minds capable of Divine Contemplation, and Hearts capable of Divine Affection; that they had Wills which might have choſen God for their Portion, and Heaven for their inheritance; that

they had desires, and loves, and hopes, and joys, which if they had wrought God-ward, and Christ-ward, as they did towards the Creature, if they had wrought up-ward, and Heaven-ward, as they did downward and towards the earth, and earthly things, they might have been happy for ever? they will see that others, who had the same natures as they had, and were guilty at first of as great sins as they had committed, yet repented and turned, believed and reformed, were changed and saved; and with unexpressible vexation they will think that thus it might have been with them, if they had not been fools, if they had seriously endeavoured to fill up the capacity which God hath given them.

3. *In going away they will remember the proffers which they had of that happiness*; that they lived in places where the Light did shine, and the Gospel did sound, and Christ was preached & tendered with all the benefits of his purchase; they will remember how often they were called to repent, how earnestly they were intreated to be reconciled; they will remember the discoveries which were made to them of future glory, and the invitations which they had to come unto Christ that they might have pardon and life, & partake of the inheritance of the Saints in light, all which was litle regarded by them; they will remember how long, and how loud Christ knocked at the door of their hearts for entertainment; that he knocked by such a Sermon, such a motion of the Spirit, by such a judgment, such an affliction, such a deliverance; and yet that they barred the door, deafned the ear; and if they did not fully resolve to keep him out, yet they put him off with such tedious delays, untill on a sudden death knocked at their door, and broke it open, and drag'd them away to Hell before they had given entertainment

ment unto Jeſus Chriſt, and had provided an eternal habitation for their ſouls; they will then remember the opportunities and ſeaſons of Grace which once they enjoyed; that once they had a day; a day of Grace, and that with ſome of them it was a long Summers day; and that they had calls at the firſt hour, and the third hour, and the nineth hour, and at the eleventh hour; and then all the day long God ſtretched forth his hand unto them, but they did not know the day of their viſitation; they were more fooliſh than the Crane and the Stork, and the Swallow, they did not underſtand their appointed time, they did not mind the things which belonged to their peace, untill they were hid from their eyes; they ſlept in the harveſt, they loitered away, and ſinned away their time, and waſted their day in which they ſhould have made proviſion for their Souls; O how will they be then ready to tear themſelves in peices, that they ſhould then neglect ſo great ſalvation, in the day when ſalvation was attainable? yea that they ſhould refuſe the proffers of grace, and pardon, and peace, and life, and happineſs, which in that day were ſo frequently and earneſtly made unto them: then they will wiſh that they had opened their ear and heart, that they had regarded and accepted ſuch gracious proffers, what-ever they had neglected or parted withal, then they will wiſh they had embraced and improved the opportunities which once they had for Prayer, and Hearing, and attending upon God's Ordinances, that they had been in the Church, when they were in the Ale-houſe; that they had aſſociated themſelves with God's People, when they frequented the company of the leud and ungodly, that they had been upon their knees with grief confeſſing ſin, when they took ſo much delight in the commiſſion of it; that they had

taken

taken time from their sports to make their peace with God; that they had worshipped God in their Closets, and worshipped God in their Families, and laid up for themselves treasures in heaven; and horrible will their vexation be that they did not so.

4. *In going away, they will remember for what it was that they refused this happiness*; that it was only for the satisfaction of some foolish and unprofitable lust: If two Kingdoms of equal worth and glory were proposed to a Man's choice, it would not trouble him that he had refused the one, to obtain the other; but if a man were to chuse whether he would be a King or a slave; if he should refuse the former, and chuse the later, when he came to feel the misery of his bondage, this would trouble him more than the bondage, that he might have avoided it, that he hath chose this thraldom and parted with a Kingdom for it: they will then perceive that they have chosen to be slaves unto sin, and Satan, rather than to be Heirs unto the Kingdom of glory; I know that though now they are slaves, and serve divers lusts, and though their bondage is a thousand times worse than if they were Vassals to the cruellest Tyrant upon earth, yet they are not sensible, neither are they weary of their bondage; because their wills are in thraldom, & their affections are captivated; and though Heirdom to the glory of Heaven be the choicest priviledg upon Earth, and most desirable; yet they do not desire it, but prefer their slavery before it; because they are blind, unbelieving, besotted sinners, and judge of things according to sense; yet on the day of Christ's appearance, all things will appear with a new face, and they will look upon things with a new eye; they will then perceive that they were slaves all their days; and that there was no such drudgery as that which they were employed in, and that there was

no

no such glory and happineſs as that which they refuſed, and fooliſhly caſt away; then it will ſting them indeed to remember that they have choſen rather to do the work of the devil, and yield obedience to the baſeſt luſts, for which they muſt now be repayed with the wages of death and eternal miſery, than to do the Work of the Lord, who would have rewarded them with eternal life, and a Crown of glory and immortality. Then they will ſay, *What profit have we got by thoſe things whereof we are now aſhamed! What fruit doth all our labour and toil in the World now yield unto us? what are we the better for our riches and great eſtate on earth, for our honour, and high eſteem amongſt men, for our laſcivious pleaſures and delights (now vaniſhed and gone) which we bought at ſo dear a rate, as the loſs of our precious and immortal ſouls, and the forfeiture of an inheritance in the Kingdom of Heaven?* Then they will cry out, *O bewitching World! O deluding Devil! O deceitful hearts and luſts! O what fools and mad-men have we been, that we ſhould trample Jewels under our feet like ſwine, and inſtead of them, put droſs and dung into our Cabinet? that we ſhould ſo ſweetly drink the poyſon of ſin to the bane and ruin of our ſouls; and refuſe to taſte of the Cup of ſalvation, which all our days was held forth unto us!* Then they will cry out of their voluptuouſneſs, their covetouſneſs, their pride and haughtineſs, and the like luſts, which have kept Chriſt out of their hearts, and kept out of the Kingdom of Heaven. 5. *In going away, ſome of them ſhall remember how nearly they miſſed of this happineſs*; That they were almoſt perſwaded to be Chriſtians indeed, as well as in name, and to accept of Chriſt upon his own terms; that they were not far from the Kingdom of Heaven; that they were come even within ſight of the Heavenly *Canaan*, and yet died in the Wilderneſs; that

they

they were come even to the gate of the *New Jerusalem*, but finding it too straight for them, and the luggish of their sins together, there they stuck and could not enter in; that they climed up a great way of the Hill to *Zion*; but did not reach the top, and tumbling down, their fall was the greater: they will remember the means of Grace which they enjoyed; the Ordinances which they sat under, and the Treaties which the Lord did make with them by his Word and Spirit, about their Life and Salvation, and the carriage of their hearts towards the Lord in those Treaties, some of them will remember what convictions the Lord wrought in them of sin, and what tremblings of Conscience, for fear of Hell and wrath to come; and if they had followed that preparative work they might have quickly been acquainted with Christ, and escaped the misery which they feared; but they stifled convictions, and shook off their troubles, they shut up their eyes against the light, and stilled the noise of their Consciences, and calmed their Spirits with the delights and pleasures of the World, and so grew more hardned in sin than before, and gave such repulses to the Spirit, that the Spirit quite departed from them. Others will remember that they were perswaded to ascend some steps higher, under the Ministry of the Word: when they were reproved for such and such gross sins, which they lived in the practice of, that they could have no ease in their Consciences, until they had broken off that wicked course; that they left off their drunkenness and their swearing, their uncleanness and unrighteous dealing, and were in a great measure reformed in their lives, but there were some lusts in their hearts which they hugged secretly, and delighted in, and could not be perswaded to leave, which were their undoing: pride

revenge,

revenge, uncharitableneſs, covetouſneſs, or the like, remained in their reigning power, which were inconſiſtent with the power of Godlineſs; others will remember what profeſſion they made, and that they went with ſome kind of gladneſs in the company of God's People, unto his Houſe and Ordinances, and heard the Word, and received ſome impreſſions thereof, yea, obtained ſome kind of grace under its influence; that they had a kind of Righteouſneſs, Repentance, Faith, Deſires, Love, Joy, Hope; that they had ſome taſte of the Heavenly Gift, and the Powers of the World to come, and thought themſelves as fair for Heaven as the beſt, and who-ever miſſed, that they ſhould not miſs of glory: but O the confuſion and vexation which will be upon the ſpirits of theſe Perſons, when the Lord Jeſus ſhall diſown them, and ſhut them out of his Kingdom! O what tearings of heart will they have, when they perceive that they were miſtaken, and find themſelves diſappointed of the happineſs which they had ſuch hopes of, and confident expectations to obtain! when they find that their ſilver was but droſs, and their graces were counterfeit, and not of the right ſtamp, that they had not the Image and Superſcription of Chriſt upon them! when they remember that they had a righteouſneſs, but it was like the morning Cloud, which the wind of affliction or temptation had driven away, that they had ſome repentance, but it was legal, not evangelical, that the tears they had ſometimes ſhed for ſin, were like the early dew, which the bright Sun of proſperity did quickly dry up; that they had a Faith, but it was a temporary Faith, which wanted deep rooting in the heart, and whatever flouriſhing fruit it quickly ſent forth, yet the hot Sun of perſecution did wither it, that it came to nothing; when they were put

upon

upon the Trial; that they had desires after Christ, and the favour of God and spiritual things, but they were but faint velleities, they were like the untimely birth of a Woman, which never came to any perfection; that they had love to God in shew, or it may be at some time a passionate glow of heart under an Ordinance, which was not enkindled by a spark falling down from Heaven upon them, blown up by the Spirit of God: but a false or more inferiour fire, which arose from a sympathy with Ministers, or other Christians in the more inferiour workings and expressions of their love, which in the sincere arose from the right Principle, that they had some kind of hope, but it was like a Spiders Web, broken quickly to pieces, or swept down by the Besom of destruction with them into Hell; that they had some joys, but they were flashy and ungrounded; some tasts arising from misapprehensions of Gospel-priviledges, and misapplication of Gospel-promises, all which did quickly vanish and come to nothing: they will find, if not before, be sure at that day that they were mistaken, and have lost all their pains and labour, for want of thorow work of Grace; for want of soundness at the root; for want of hearty sorrow, deep humiliation, good-grounded, and deep-rooted faith, supream love, well-bottom'd hope, universal reformation and mortification of the deeds of the body; that none of their actions were accepted by the heart-searching God for want of a right principle and end. And when these persons are sentenced to Hell, are going away from Christ, and the glory which once they had hopes of, and were so near unto, and had they gone but a step or two further, they might have attained. O with what unconceivable grief and cuttings of heart will it be? they will remember then that they did seek to enter in at the

strait

ſtrait Gate, and they will wiſh with all their hearts that they had ſtriven, that they had taken more pains that they might not have miſſed and fallen ſhort of Salvation; poſſibly then with unutterable anguiſh they may ſay, *There is a glorious inhabitance in Heaven, which we are now departing from, we often prayed for it when we were upon the Earth; and if we had been ſincere and fervent, if we had reſolved to take the place by ſtorm, and would not have been denied, we might have got it; we have read of it in the Word, and heard of it in Sermons, and it hath been proffered to us freely, and if we had renounced the World, and forſaken ſin, and choſen it for our portion, we might have had it; we parted with ſome ſins, if we had left all, it ſhould have been ours; once we had ſome hopes of it, when we had ſome taſte of it, and had done ſome things to obtain it: and if we had gone a little further we might have indeed obtained it; if we had taken pains with our hearts before God to get them raiſed to things above; if we had denied our ſelves, and mortified our members upon the Earth; if we had put away all our tranſgreſſions, and caſt away our own righteouſneſs, and rowled our ſelves wholly upon Jeſus Chriſt, and acted faith upon him and the promiſes of this Kingdom, and walked in the narrow way which we ſeemed to walk in, we might now have been made poſſeſſors hereof, and ſhined amongſt yonder glorious Saints, ſome of whom were our Companions, and hoped for our Company, and wonder to ſee us ſeparated from them; but alas! we were ſloathful and careleſs; we were unwatchful and idle; our pains was more to appear Religious, than be Religious; we had ſome luſts which lay nearer our heart than Jeſus Chriſt; we did ſome things with ſeeming vigour, but carnal motives were the chief incentives to our duties; and however Lifeleſs, Faithleſs and empty of true Grace they were, yet we truſted in them, and made*

them

them our Saviour, and never were brought clear off from our own bottom, unto a closure with Jesus Christ; and we have fool'd away our salvation, and made our selves unworthy of eternal life. Deservedly, deservedly *do we lose this Crown for our folly. O that we had been sincere and thorough Christians.*

6. *In going away it will sting the wicked to think that now this happiness of Heaven is irrecoverable.* Once they might have obtained it, and that upon easie terms: yea, after some refusals of it they had fresh proffers and invitations; the door of mercy, and gate of Salvation and glory stood open a long time; but now the door is lockt upon them, and will never be opened more, they must go away without any hopes of ever entering into the *New Jerusalem*, or obtaining the least degree of the happiness of the Saints; they must bid adieu unto joy and comfort for ever. These considerations will sting Gospel-sinners in their going away.

Thus concerning the first particular in the execution of the sentence on the wicked, they shall go away.

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2. They shall go into punishment, and here I shall speak,

1. *Of the punishment they shall go into.*
2. *Of their entring into this punishment.*

1. *Concerning the punishment which the Wicked shall go into.* Take two or three places of Scripture which set forth this punishment, Mat. 25. 41. *Depart ye cursed into everlasting Fire*, Mark 9. 43, 44. *Then to go into Hell where their Worm dyeth not, and the Fire is not quenched.* Rev. 14. 10, 11. *They shall drink of the Wine of the Wrath of God, which shall be poured out without mixture, into the cup of his Indignation, and be tormented with Fire and Brimstone,*

and

and the ſmoak of their torment aſcendeth up for ever and ever. The puniſhment then will be God's Wrath, which the damned ſhall drink of, ſo as to feel the immediate impreſſions thereof upon their ſouls; and fire and brimſtone kindled by the breath of God, the impreſſion whereof they ſhall feel upon their Bodies; but what tongue can expreſs the puniſhment of the wicked in Hell? if ſome expreſſions in Scripture concerning it be metaphorical, ſurely they fall ſhort of what the real puniſhment will be; the drops and ſprinklings of Gods wrath here are but ſmall in compariſon with the Ocean which the wicked ſhall be caſt into: the top of the cup hath nothing of the bitterneſs which they will find in the dregs: never was there ſuch a fire on Earth as the fire of Hell, never was there ſuch a pain endured by thoſe which have undergone the more exquiſite torments, as the pains and torments which ſhall be inflicted hereafter upon the damned. Yet, though we are not able here to conceive how dreadful this puniſhment will be, we may conceive it to be unexpreſſibly more dreadful than any puniſhment on Earth, if we conſider,

1. *The Inflicter of it.*
2. *The Subject of it.*
3. *The Properties of it.*

1. *Concerning the Inflicter of the puniſhment which the wicked ſhall go into,* and that will be the moſt holy, juſt, powerful, & ſin-revenging God; the wicked will then fall into his hands immediately, and *O how fearful a thing it will be to fall into the hands of the living God!* Heb. 10. 31. Wicked men now have no fear of God before their eyes, though their ſins and affronts to God be great, and his anger and diſpleaſure againſt them be great; yet becauſe his goodneſs and patience towards them is alſo great, becauſe he keeps ſilence, and doth not ſpeedily execute his venge-

ance upon them, therefore they are secure, and insensible of his displeasure, and have lighter thoughts and lesser fear of him, than of weak dying worms like themselves: but when their eyes shall be opened, at the last day, and a discovery of God shall be made unto them in his infinite Majesty, and Greatness, and Power, and Holiness, and Fiery indignation against them: O how fearful then will it be to fall into his hands! It will be very sweet to fall into the arms of his Love; but very dreadful to fall into the hands of his displeasure, when God doth execute his vengeance himself, he will do it very terribly, especially if we consider,

1. That he will glorifie his infinite *wisdom* in the punishment of the damned, which will contrive such tortures for them, that if all the Men in the World should joyn their wits together, and take to their help all the Devils in Hell, they could not invent the like; dreadful Ingredients will his Wisdom find out to put into the Cup, which he will put into the hand of the wicked to drink.

2. That he will glorifie his infinite *Power*, he will make bare his arm, and smite with an infinite force; the blow of a Child will take little impression, but if a *Goliah* smite with a *Goliah*'s Sword, he will smite to the ground; the weightier the hand, the heavier the stroke; there is more difference between the Power of God and the strongest Creatures, than between the strongest Creature and the weakest Child; It would be dreadful to be delivered up to the power of some strong and fierce cruel Creatures: what will it be to be delivered up to the power of the Omnipotent and most furious God? God will glorifie the power of his anger in the destruction of the wicked, Rom. 9. 21. *What, if God willing to shew his wrath, and to make his power known, &c.* God will shew what his power

power can do in the puniſhing of the wicked; his laſt work of Power in puniſhing, will be as glorious as his firſt work of Power in Creating; and he will glorifie the power of his anger in Hell, as he will glorifie his goodneſs and love in Heaven; in Heaven he will open the treaſures of his love, and in Hell he will open the treaſures of his wrath. God will inflict the puniſhment.

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2. *Concerning the ſubject of the puniſhment*; which the wicked ſhall go into, and that will be both ſoul and body.

1. The *Souls* of the wicked will be puniſhed, not only with the loſs of the glorious and comfortable preſence of God, and the happineſs of Heaven; but alſo I conceive that they will be filled with anguiſh through the impreſſion of God's wrath upon them; they will be fil'd up to the brim with the wrath of *God*, the Arrows of the Almighty will be ſhot up to the head in them, and pierce them thorow and thorow; we read *Rom.* 2. 8, 9. *Of Indignation and Wrath, Tribulation & Anguiſh, which at the day of wrath ſhall be upon every ſoul that doth evil.* The impreſſions of Gods indignation and wrath on the ſoul, will effect tribulation and anguiſh: ſuch wounds they will have in their ſpirits, as will be unſupportable, ſuch tribulations as will be horrible, ſuch anguiſh as is inconceiveable, when the hand of the Lord is upon them, when they ſee the frowns of his brow, when he ſtrikes them with his anger. Chriſt taſted the bitterneſs of Gods wrath in his ſoul, for the ſins of others, which cauſed his bloody ſweat in the Garden, and ſuch roarings upon the Croſs. O how bitter will the wrath of *God* be to the wicked, when their ſouls taſte of it for their own ſins, it will be *God's* wrathful preſence, which the ſouls of the damned will feel

the impressions of, which will make hell to be hell, as it will be the glorious and comfortable presence of *God*, which the souls of the Righteous will feel the impressions of, which will make Heaven to be Heaven.

2. The *Bodies* of the wicked shall be punished, they have been sharers in sin, and they must share in torment; they must lie in the *Lake of fire and brimstone*, Rev. 21. 8. the torment of the bodies of the wicked will be dreadful, besides the impression which the anguish of soul will make upon them, they will have their own proper torment, through the sense of the fire which will be kindled about them, and burn more horribly than *Londons* fire did, when it had got into the heart of the City; their torment will be greater than if scalding lead were poured into their bowels; than if they were torn in pieces with Wild-horses; than if their breasts were ript up, and their hearts were pluckt out with burning pincers; it will be worse than if they were cast into a cauldron of boiling pitch or lead, or put into *Phalaris* Bull, or *Nebuchadnazzers* fiery furnace: the torture of the damned's bodies will be far beyond the sharpest pain now incident to humane nature by racking diseases, or have been inflicted upon any of the children of men by the most cruel Tyrant; for the bodies of the wicked when raised again, will be strengthened unto a greater capacity for punishment when they will be made incorruptible and immortal, and punishment will be the end of their resurrection: but more of this punishment under the Properties.

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3. *Concerning the Properties of the punishment* which the wicked shall go into.

1. It will be *universal*, it will not only be in Soul

Soul and Body, but alſo in every part of both; in every faculty of the ſoul, in every member of the Body: O the black thoughts! the diſmal apprehenſions! the griſly fancies! the heavy griefs! the ſinking fears! the dreadful terrors! the helliſh gripes! the utter deſpair! the horrible anguiſh, and confuſion, which the ſoul vvill have, when the wrath of God ſhall be poured in upon it like water! the Wicked will not only be in hell, but they will have a hell in themſelves; in their Conſciences they will have a never-dying vvorm, which will gnaw and tear them; they will have a ſtorm in their ſpirits raiſed by the wind of Gods wrath, which will blow moſt fiercely upon them; every faculty of the ſoul will be afflicted according to its capacity, and every member of the bodies of the wicked will be tormented. O how will their eyes glare! their tongues roar! their hands and feet fry! their fleſh roaſt? no part will be free from the devouring flames of this horrible burning Fire; there are many diſeaſes which the body is expoſed unto in this vvorld, but very ſeldom do they meet together in the ſame Subject; if the head ake, the members may be free; if the foot be pained, the hand may be at eaſe, and ready to contribute ſome relief up to the pained part, and if the body be ſick, the Soul may give ſome conſolatory Arguments to alleviate the irkſomeneſs of the Diſeaſe; but in hell the puniſhment of the wicked will be univerſal, it will be in every Member of the body, and every Faculty of the Soul.

2. The puniſhment of Hell will be *extream*; the Souls of the wicked will be filled with anguish, as full as they can hold; their capacity will be larger, and they vvill be filled up to the height of their capacity; and their bodies alſo will have the moſt exquiſite pain, as it is poſſible for them to endure; their

ſenſe of pain will be quicker, and their ſtrength to endure pain greater, and their pain will be in the utmoſt extremity; ſome pains of the body here are not very acute; and ſome troubles of Mind may well enough be borne; but any Diſeaſe in extremity is very irkſome, the pain of the head, or the tooth in extremity, the gout, ſtone, chollick in extremity, eſpecially the troubles of mind in extremity, will make a man weary of his life; but to have every part afflicted in extremity, and the uttermoſt extremity, and that beyond our now capacity or conception, this will be very dreadful.

3. The puniſhment of the wicked will be *continual*, without any intermiſſion or alleviation; the wicked will have *no reſt day nor night*, Rom. 14. 11. There will be nothing but *weeping and wailing, and gnaſhing of teeth*, *Mat*, 22. 13. The moſt painful diſeaſes here have their fits, which do not continue long; the diſeaſed find after their fits ſome eaſe and aſſwagement, they have intermiſſions ſometimes, ſome *lucida intervalla*, lightſome intervals, but the wicked in Hell will have no eaſe or aſſwagement, no lightſome intervals of their grief and pains; there will be no mixture of comfortable ingredients in the Cup of *God's* Wrath, which the damned muſt drink of; there will be but one fit in their diſeaſe, and this fit will alwayes be at the height, they will not have the leaſt drop of water to cool ſo much as the tip of the tongue which ſhall be tormented in flames; their grief will not have any allay, they will not have one comfortable thought, no eye to pitty them, none to bring any relief unto them, O how bitter will their ſins be to them: here they are but bitter ſweets, then they will be nothing but bitterneſs, and gall, and wormwood unto them; their puniſhment will be continual.

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4. The puniſhment of the wicked will be *remedileſs*: there will be no eſcaping or flying from the wrath of God; now ſinners may flee from the wrath which is to come: but when it is once come, and hath got hold on them, it will hold them down, ſo that they ſhall never get looſe from it: now they may agree with their Adverſary upon the way, they may make their peace with God in this World, there is no ſin for which they may not obtain a pardon, but the unpardonable ſin againſt the Holy Ghoſt; which carries Men away from God; but hereafter in Hell there will be no ſacrifice for ſin; the Saviour of Mankind will be their Judg, and paſs an irreverſible ſentence of condemnation upon them; it is poſſible now for the wicked to be delivered from this puniſhment, but it will be impoſſible then to be delivered *out of it*; their puniſhment will be remedileſs.

5. The puniſhment of the wicked will be *eternal*, Hell fire will be *unquenchable*, Mat. 9. 43. *everlaſting* Mat. 25. 41. *The ſmoak of the torment will aſcend up for ever and ever*, Rev. 14. 11. This eternity of puniſhment will be a fearful aggravation of it; if you ſaw a Malefactor torn to pieces with wild Horſes, or thrown into a fiery Furnace, and there burned to aſhes, you would ſay that either of theſe are dreadful puniſhments; though the pain poſſibly might not endure a quarter of an hour, for death concludes all bodily pains here: what then will it be to endure the torments of Hell for ever? a ſmall pain, if it ſhould laſt long, would be very irkſome; much more ſome racking pains by the ſtone, ſtrangury, gout, cholick, and the like, if they ſhould continue for a year, or a month together, how miſerably would they make the life to be? yea, if a Man ſhould hold but one of his fingers in the fire but

for a day? it would afflict him more than all outward comforts could delight him; the torments of Hell will not be in one part only, but in every part; not in a weaker degree, but in the greatest extremity; not for a day or a month, or a year, but for ever; the wicked will be always dying, never dead; the pangs of death will be ever upon them, and yet they shall never give up the Ghost; if they could dye they would think themselves happy; they will alwaies be roaring, and never breath out their last; always sinking, and never come to the bottom; always burning in those flames, and never consumed; the eternity of Hell, will be the Hell of Hell. When our Saviour endured equivalent punishment to this of Hell, for his People, it had not this circumstance of Eternity in it, there not being that need, because of the excellency of his person; of that though the pains of Hell gate hold on him, yet they could not keep him in hold, but he brake thorow them, and triumphed over them, and could say in the conclusion, *it is finished*; but the damned will not be able to break thorow their punishment; they will be compassed about with it, and hedged in, and shut down, and never be able to lift up the head; never shall they say of this punishment, *It is finished*, for their pains will always be as it were beginning; when they have spent the time of as many years in hell as there are Stars in the Firmament, Sands on the Seashore, and Motes in the Sun, their torment will be as it were beginning, and no nearer a conclusion, than the first day they were cast into that place. Who can express this Eternity? when we lanch forth our thoughts in the consideration thereof, we lose them quickly, it being such a deep which cannot be fathomed such a vast Ocean which cannot be measured;

red? yet a little to extend your thoughts in the conſideration of the Eternity of the Wickeds puniſhment, I ſhall by one or two ſuppoſitions illuſtrate ſomthing of the vaſtneſs hereof.

Suppoſe that this Globe of Earth on which we tread were hollow, and that it were filled with great Folio Books, as full as it could hold; and moreover there were Books heaped up upon it to fill the whole circumference of the air round about it; yea that the whole ſpace of place to the uttermoſt verge of the Empyrean Heavens were filled with Books, and all this vaſt number of Books were filled with figures in the higheſt degree of multiplication; O what a number of Books would there be in the whole ſpace of place? what a number of figures in theſe Books? and what a vaſt number would there be deciphered by theſe figures? A bit of paper half as broad as a half-penny will hold the figure of the number of as many years as have been ſince the creation of the World? what then would a whole leaf of a great Folio hold; what would a whole Folio hold? what then would a room full of Folio's hold? what would the whole World full of Folio's hold? Now if at the end of time, when the Wicked go to Hell, God ſhould fill the whole ſpace of the World with Folio's full of figures of numbers, and tell the Wicked that every thouſand year one of theſe numbers ſhould be ſubſtracted, and promiſe them when all the numbers were ſubſtracted out of all theſe Books, they ſhould have a releaſe out of their torments; they would have a ſmall ſpark of hope, that after the ſubſtraction of ſo many millions, millions, millions, of innumerable numbers in the revolution of ſo many millions, millions, millions of innumerable years, yet at laſt their would be an end, their would be time then ſet, and a waring

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towards an end; yet if we could cast our thoughts so far in a supposition, that all this number of years wherein all this number of figures were substracted, by one in a thousand years, were past and gone; yea wherein they were all substracted; as many thousand times as the number of the figures in all those Books would amount unto; yet even then the punishment of the Damned would be as far from ending, as at the very first beginning of them.

Yea, suppose further, that there were as many Worlds as the numbers in the Books before supposed would arise unto, and these Words should continue as many years as by this account there would be Worlds; and all these worlds were filled with Angels and Men; and all these Angels and Men should be imployed in nothing else from the beginning of these Worlds unto the end of them, but in conceiving numbers of years unto the uttermost conception which they could have of numbers; what a-to-us-unconceivable numbers of years would there be conceived by so many Angels and Men, in so many years, in so many Worlds? yet if all that vast number of years were joyned to the end of the time wherein all the number in the figures of so many before-mentioned Books, were substracted by one in a thousand years; and these multiplied as many thousand times as numbers were conceived; such a vast number of years would reach a great way, but they would not be so much as a hairs breadth in the measure of Eternity; and if we should suppose the space of all these years too, to be spent by the damned in torments, even then their torments would be as far from a conclusion, as they were upon their first entrance into Hell. *O Eternity! Eternity! Eternity! how vast is eternity? how infinite and immeasurable!* how horrible will the thoughts of Eternity be unto

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the damned! to be punished so extreamly, and that without any intermission, or hopes of a conclusion? to fall into such a horrible Pit, and fiery Lake, and there burn for ever without any possibility of ever getting forth! O dreadful! O blind World! O sottish sinners! that take no more care now to avoid, and get deliverance from such a punishment as this, which they are exposed unto, and will be the certain consequence of sin without repentance.

Thus concerning the punishment which the wicked shall go into.

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2. *Concerning their entrance into this punishment:* When the whole crew of wicked and ungodly persons, together with the whole flock of Devils are departed from the presence of Christ, and the glorious Saints, and Heaven is now upon their backs, and Hell before their face, and they are now come to the very mouth of the bottomless Pit, unto the Doors and great Gates of Hell, and now they are opened before them, and unto them, and for them; and they see the black smoke ascending up from thence, and smell a horrible stink from the sulphureous Fire, which they must be throne into; and when they behold the horrible flakes of fire flashing forth from the Furnace of Hell, ten thousand times more dreadfully than those which were seen to arise from *London* on the Munday night; and now begin to feel the heat, and see others tumbling in before them, and they following them? and when they begin first to put their hands and their feet into the fire; and now they are in and covered with flames, and begin to boil and fry, and when they perceive the Gates of Hell to be shut upon them, and great stones rowlled upon them which

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can never be removed, and great Bars put upon them, which can never be broken, and they are out of all hopes of ever breaking Prison, and getting forth: O how will they screek, and roar, and cry out in the anguish of their Souls, and torture of their Bodies, *Wo, wo be unto us miserable sinners! and is this the Hell which Ministers warned us to flie from? and yet would we needs run our selves into such flames? Is this the wages of our sin? hath our drunkenness, swearing, whoring, lying, and unrighteous dealing, such a dreadful consequent as this? Is this the company we must take up our eternal abode withal? and this the place of our eternal habitation? must we then dwell in this devouring Fire, and inhabit these everlasting burnings? O miserable! miserable! forlorn Wretches we! would God we had never been born! O that we had been Dogs or Swine! O that we had been Serpents or Toads! O that we had been the meanest Worms, or Stones, or any thing without souls who are now annihilated! O that we had been nothing, or might be turned to nothing! O that we could recal our time! how would we improve it? O that it were with us as once it was, when our being and abode was upon the earth, when the day of Grace did shine upon us, and the means of Grace were afforded to us! how would we pray, and hear, and watch and strive, and live! how would we forsake sin, accept of Christ, and deliver up our selves unto universal obedience! but alas time is fled! the day is spent! the door is shut! we are bound up in Chains which cannot be loosned: we are now in torments which cannot be remedied; and are extream, and will never be ended! O the pains of my eyes! would I had none! O the pains of my tongue! would it were cut, and I were dumb! O the torture of my hands and feet! would they were off, and my whole body were consumed! O I am sick! I am sick! and here is no Physician! I am sad! I am sore troubled! and*

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here is none to pity me! my head doth burn! my heart doth ake! O the terrors which I feel! O the gripes and tearings of the never-dying Worm within me!

But who can conceive what the thoughts and complaints of the damned will be at their first entrance into the punishment of Hell? Thus concerning the execution of the Sentence pronounced by Christ upon the Wicked.

CHAP. X.

1. THe second thing is to speak of the execution of the Sentence pronounced by Christ upon the righteous, *Mat.* 25. 46. *These shall go away into everlasting punishment.* There is the execution of the Sentence on the wicked. *But the Righteous into life eternal*; there is the execution of the Sentence on the Righteous. And here I shall speak,

1. *Of the Righteous going away.*
2. *Of the Righteous going into life eternal.*

1. *Concerning the Righteous going away.* The wicked shall go away, and the Righteous shall go away too; the wicked shall go away from Christ and Saints, and the happiness of Heaven; and the righteous shall go away from Devils and wicked Persons, and the misery of Hell, which with some considerations will be unspeakable Comfort unto them.

1. *The Righteous shall go away from Devils,* Christ doth here redeem them, and deliver them from that tyrannical Power which the Devil had over them before conversion, yet they are not wholly freed in this life from all his assaults, and baits, and snares; some of them are much buffetted and oppressed by him most part, if not all their days: but at the last day they shall all go away from Satan; the Devil and all his Angels will be lockt up in the bottomless

tomless Pit, and the Righteous will never be molested with any of them any more, however the righteous sometimes are foiled by Satan here, and receive some wounds in their spiritual Combat; yet then they will be victorious, and triumph over Principallities and powers, and leave them bound in Chains behind them; they shall go away from Devils.

2. *The Righteous shall go away from the Wicked Persons*; some of the Wicked separated them from their company when they lived on Earth; now God will separate them from the company of all the Wicked; they were hated by the Wicked, and troubled by them, and some of them suffered much under their reproaches and persecutions; then the Wicked will cease from troubling them any more: Their hearts were grieved with their oaths and filthy lewdness, and ungodly conversation in the World; but now they shall go away from the wicked, no Devil or Wicked persons shall be admitted into their society, or have any room in the place whither they are going.

3. *The Righteous shall go away from that place and state of misery which the wicked shall go into*; they shall be delivered from the damnation and punishment of Hell, and all fears of it for ever: and herein their joys will be unconceivable, in that,

1. *They shall have deeper apprehensions of the punishment of Hell, than ever did here enter into their hearts to imagine*; they were told by the Word and Ministers what a dreadful punishment was preparing for the damned; and they did believe it, and fear it, and flee from it; but the one half was not told them, the Fire which they conceived, was but as it were a painted fire in comparison with that which they will see the Wicked cast into; the pains they fancied were

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but fleabitings in compariſon with thoſe which they will ſee the Wicked undergo: they gueſſed ſomething at the Wrath of God, by the little ſcorchings thereof in their firſt conviction of, and contrition for ſin; by the ſweetneſs of God's ſmiles of love afterwards, they judged that his diſpleaſure and fury would be unſupportable; but their thoughts were mean, and ſhort of that fiery vengeance and dreadful wrath which then will break forth into a flame to conſume the ungodly: as the Wicked will have high apprehenſions of the glory and happineſs of the Righteous, beyond what-ever entred into their hearts to conceive here in this World, and it will be their unutterable grief to be deprived thereof, and ſhut out for ever from the Kingdom of Heaven, which the Righteous with joy and tryumph ſhall go into: ſo the Righteous ſhall have deep apprehenſions of the ſufferings and miſery of the wicked, beyond what-ever they did imagin here; and it will be no ſmall part of their joy that they are delivered from this miſery, and ſaved from the torments of Hell, into which they ſhall ſee the wicked go with ſuch dread and horror. *Lazarus* will then ſee *Dives* tormented; the other Apoſtles will ſee *Judas* thruſt into Hell, and all the Righteous will be ſpectators of the vengeance which the Lord Jeſus will execute upon the ungodly World; and O how will they then adore Gods electing love? how will they value the Blood of Chriſt, which was ſhed for the redemption of them? how will they bleſs God for pardoning mercy? how will they hug the feet of their Saviour, who hath delivered them from this ſo dreadful wrath, and fearful torments which they will ſee inflicted then upon the damned? eſpecially,

2. *When they conſider in their going away, that they were by nature children of wrath, even as others*; Eph. 2, 3.

2. 3. That they had as foul Natures as the vilest; that they had as leaprous, poisonous, odious hearts, until they were renewed and sanctified, as those which they shall see condemned and tormented; that they were sometimes fooliſh and disobedient, serving divers lusts, and pleasures, hateful and hating one another, until the kindness and free love of God was manifested in the regeneration and renovation of them by the Holy Ghost, *Tit.* 3. 3, 4, 5. That they were deaf in sin with others, and walked according to the course of the World, according to the Prince of the power of the Air, who wrought in them, as in other children of disobedience, so that they were as forward as others to fulfil the desires of the flesh, and of the mind, and ran with others unto the same excess of riot, until God, who is rich in mercy, for his great love wherewith he loved them, had quickned them and saved them by his Grace, and hereby put a difference between them and the Wicked, who went on to the end of the sinful course in which sometimes they were running with them in company, *Eph.* 2. 1, 3, 4, *&c.* Yea, some of them will remember how they out-stripped others in sin, and were guilty of more gross breaches of the Law then many millions of the Wicked, whom they will see condemned; and that they should escape, and be awakned to repent, and enabled to believe and reform; and that they should obtain pardon and salvation thorow Christ when others were passed by, and let alone to perish under smaller sins; this will fill them with astonishing admiration, and wondering joy: when they see some of their near Relations going to Hell, their Fathers, their Mothers, their Children, their Husbands, their Wives, their Brethren, their Sisters, their intimate Friends and Companions; however they

they are grieved now to see them take such courses, and walk in the way to Hell, and they labour to pull them out of that way, and would fain perswade them to walk with them in Heavens way; and are troubled to fore-think of the torment which they must endure if they go on; yet hereafter relative tyes, and those affections which now they have to Relations out of Christ, will cease, and they will not have the least trouble to see them sentenced to Hell, and thrust into the fiery Furnace; but rejoyce in the glory of God which will be manifested unto them in their destruction; and, O the joy that they will be filled withal to think that they were not passed by with the rest of their Relations, that they are not under the same deserved condemnation with them; that God should chuse but one or two in many Families, and they should be in the number of the chosen ones; that when his chosen were comparatively so few, and the Reprobates so many; that they should be elected; when there was no motive in them to incline God to the choice of them; that he should chuse them freely; if he had not chosen them, if they were now to change places with some of their wicked Relations going to Hell, this would be dreadful; but that they are going from Hell, when their Relations are going into it, this will fill them with joy unspeakable. Especially,

3. *When they consider in their going away, that they were sometimes so near to Hell*; that whilst they were in a state of nature, and under the guilt of sin, that some of them were near to death; that they were brought to the sides of the Pit, to the doors of the Grave, to the very brink of Hell, before they had repented, and accepted of Jesus Christ; some of them will remember how near they were to death

when they were young; how near they were to death by some casualties; how near by some diseases; some of them will remember the great Plague in *London*, which swept away so many thousands, how ill they were provided for death at the beginning thereof; how nearly they escaped the disease; and some which had the disease, how nearly they escaped death by it; and if they had died then, that they should have certainly gone to Hell: O how will they remember the Providence of God in keeping them alive, notwithstanding the many dangers they were in of death, all the days of their unregeneracy; and when they moreover consider how they tryed Gods patience, and trampled upon it by their hainous provocations, how they abused his goodness, and turned his Grace into wantonness: how they did hasten in the ways of sin towards Hell, and were com even to the end of the line: that some of them were Drunkards, and Sabbath-breakers, and profain Persons, and swearers, and unclean Persons, and persecutors of the People of God, and were arrived even to the height of wickedness, and wanted but a step or two of falling into Hell; and yet that the Lord should meet with them, with a flaming Sword in the way of sin, they were driving on so fast and furiously in, and stopt them, and turn them, and chang them, and bring them home to himself: yea when they had deafned their ears against many calls, and stifled many convictions, and often quenched the motions of his Spirit, and were so unwilling to leave their sins, and to come out of the way of destruction; and were so desperately bent upon their ruin, that yet he should knock, and call again and again, and follow them still by his Spirit, that he should lay hold on them as the Angels did on *Lot*, and bring them out of

Sodom, even by force, and over-power the contranitency of their ſtubborn wills, and break open the door of their hearts, and overturn the ſtrong holds of Sin and Satan, and ſet up the throne of his Son within them; that he ſhould ſnatch them like fire brands out of the fire, and pluck them out of the ſnare of the Devil, that had almoſt dragg'd them into Hell: O how will they be aſtoniſhed to remember God's infinite pity and love, and the power of his rich Grace that did work Salvation for them? eſpecially when they perceive how dreadful the miſery is which they are haſtning unto? I have heard of a Man who in the night gallopped over a high Bridg which was broken down all but a narrow Planck, which God's providence directed his Horſe feet upon, which if they had ſlipt never ſo little on the one ſide or the other, Horſe and Man had fallen into the deep ſtream and been drowned, which the Man did not know till the next morning; but then viewing the place, and conſidering the danger he had ſo narrowly eſcaped, was ſtruck with ſuch aſtoniſhment at it, that he fell down dead in the place. When ſome of God's People ſhall go away from Hell at the laſt day, and look behind them into the bottomleſs Pit, and take a view of the ſtreams of Fire and Brimſtone, which are running in the burning Lake, and remember how they have gallopped over thoſe ſtreams, when they were in the career of their ſins, and by how narrow a Planck they paſſed over them, that if they had ſlipped but a little aſide, they had fallen into the lake, from whence they could never have got out; when they ſhall remember how nere they were to Hell, and how narrowly they have eſcaped ſuch horrible torments, ſurely they will be ſtruck with ſuch admiration and joy which now they could not bear, but would over-whelm their ſpirits;

and bring immediate death upon them, but then their nature will be strengthned to bear this joy, which might be enough to sweeten an Eternity, if they had no other happiness than the consideration of the misery from which they have been so wonderfully delivered. Thus concerning the going away of the Righteous from the Wicked, and the miseries, which they shall endure.

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2. Concerning their going into eternal life: and here I shall speak,

1. *Of the eternal life they shall go into.*

2. *Of their going into eternal life.*

1. *Concerning the eternal life which the Righteous shall go into.* Eternal Life is taken in Scripture frequently for the Life of Grace, but chiefly, and so here, for the life of Glory: by Eternal Life we are to understand the glory and happiness which the Righteous shall have in Heaven, of which happiness in Heaven I shall speak.

1. *Subjectively.*
2. *Objectively.*
3. *Formally.*

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1. *Subjectively*; The subject of the happiness in Heaven, will be both the *bodies* and the *souls* of the Righteous.

1. The *bodies* of the Righteous will be subjects of the happiness of Heaven.

1. They shall be most *glorious* bodies, 1 *Cor.* 15. 33. *They are sown in dishonour*, when they die; *they shall be raised in glory* at the Resurrection; Some glory and majesty is put upon the Bodies of Men now, in comparison with the Bodies of inferiour Creatures: but the bodies of the Righteous shall then be made a thousand-foldmore glorious; there

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is not ſo great a difference between Celeſtial Bodies and Terreſtrial Bodies; between the Bodies of the glorious Sun, and the Body af the meaneſt flie or worm, as then there will be between the bodies of the righteous on earth, and in heaven: they will be celeſtial bodies; they will *ſhine like ſtars*, Dan. 12. 3. Yea *like the Sun in the Kingdom of their Father*, Mat. 13. 43. Their bodies will be transformed, whereby their dirty hue will be changed, more than if all the ſtones in the ſtreet were turned into Diamonds. *Phil.* 3. 21. *Their vile bodies will be faſhioned like unto the glorious body of Chriſt:* Now their bodies are vile, being ſo frail, eſpecially as they are the inſtruments of ſin, they are earthy as they bear the image of the *Earthy Adam*; then they ſhall be glorious, becauſe they ſhall bear the Image of the *Heavenly Adam*: the bodies of ſome do now ſhine with Gold and Pearls, and coſtly Apparel which are about them, and yet under all, their bodies remain vile bodies; but hereafter the bodies of the righteous ſhall ſhine with a marvellous brightneſs and glory through the qualities which ſhall be in them, beyond what the richeſt Attire can give.

2. And by conſequence the bodies of the righteous ſhall be moſt *beautiful* bodies: they ſhall have a perfect beauty, beyond what ever eye did behold, in the fa reſt women that ever lived upon the face of the earth.

Their bodies will have the moſt exact ſymetry of parts; thoſe which were miſ-ſhapen here, ſhall then be healed of that imperfection in their bodies: the crooked back ſhall then be made ſtrait; the members which now are wanting, ſhall be ſupplied, and the parts which now are diſſolved ſhall be put into the right place; and all joyned ſo exactly together; eſpecially the lineaments of the face ſhall have ſuch

a figure and composition, as shall render their feature most lovely, and graceful, beyond what the greatest observers and admirers of beauty can conceive in their fancy.

Moreover, the bodies of the Righteous shall have a most sweet mixture of colours; there will be no black skin, no swarthy complexion, no pale face, no wan look; their colour will be most lovely, without change or faiding; there will be no wrinkles of old age, but they will be always young, fresh, and blooming; if the composition of the Elements, which are so dreggish, doth give forth in some such loveliness of colour, what will the more refined composition of the Bodies of the Righteous do? when the Lord will fashion their Bodies after the pattern of his Son's Body; and therefore I conceive further, that the Bodies of the Righteous shall have a most comly stature, not dwarfish nor gigantick; but according to the measure of the stature of Christ: And lastly, to compleat their beauty, I doubt not but they will have most graceful gestures and sparkling motions in their countenance; they will have no grief to deaden their beauty, no anger or envy, or the like, to change and transform their visage; but love and joy will continually look out at their eyes, which still marvellously add to the lustre and sweetness of their beauty; they shall have most beautyful Bodies.

3. The Bodies of the Righteous shall be most *strong*, that they may be suitable to their great Souls and fit for such Works as in Heaven they must be employed in; were they weak as now they are, they would never endure such Works and motions, they tire and faint, their Spirits would quickly be spent; but in Heaven there will be no lassitude and weariness; no fainting, or failure of Spirits, all

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their motions, though never so great and continual, will be sweet and delightful; and therefore their Bodies must be strong that they may be suitable hereunto: Moreover the glory of heaven, which they shall have in their eye will sink in a weak Body, and the ravishing joys and love, the transports of their Souls in the Visions which they shall have, would crack a weak Vessel to pieces; they must be strong to bear the glory of the place; and when besides they must endure to all eternity; and all this without reparation, by meat, or drink, or sleep; I conceive that no Bodies visible to us are made so strong as the Bodies of the Righteous will be made at the last day.

4. Hence it follows, that their Bodies will be most *healthful* bodies, they will be free from all pain, and disease, which may in the least weaken them; the temperature of their Bodies will be so exact, that there will be no fighting of contrary qualities within them, no flowing of ill humours: In Heaven there will be no Plague, nor Ague, nor Feaver, nor Gout, nor Stone, nor Strangury, nor any Distemper; no need of Food to preserve Health, nor Physick to recover it.

5. The Bodies of the Righteous will be *Spiritual* Bodies, 1 *Cor.* 15. 44. not absolutely Spiritual, for then they would cease to be Bodies; but comparatively to what they are now, they will be Spiritual; that is, I conceive they will be quick and nimble in their motions, like Spirits; now they are dull, and slow, and heavy, and a clog to the Spirit; I conceive that hereafter they shall be like Angels for quick and nimble motion; they may be so qualified, as in a moment to move many thousand miles; why may not they move so quick then, as well as the Sun and other Stars in the Firmament do so now, which

are bodies of many thousand times greater magnitude.

6. The bodies of the righteous will be *incorruptible and immortal*, 1 Cor. 15. 44. *It is sown in corruption, it is raised in incorruption*; and *v.* 52, 53. *In a moment, in the twinkleng of an eye, at the last trump, the dead shall be raised incorruptible; for this corruptible must put on incorruption, & this mortal must put on immortality*; and *v.* 54. *Then shall it come to pass the saying which is written, Death is swallowed up in victory.* Now death is unavoidable, and unto some is very terrible; death hath all the children of men in the chase, and shoots his arrows at the righteous as well as the wicked; and though they be delivered from the *sting* of Death, which is sin, yet they are not delivered from the *stroke* of death; but however death play the Tyrant here on earth, and spare none, yet he will have no footing in Heaven; the bodies of the righteous when raised up again, will be impassible and immortall; immortality will be swallowed up of life, and the life of the body, as well as of the Soul will be everlasting.

2. The Souls of the Righteous will be the subjects, and the chief subjects of the glory and happiness of Heaven: if their Bodies shall be glorious, their souls shall be much more glorious, as being their more excellent part, and capable of more glory than their bodies will be: We read, *Rom.* 8. 18 of the glory which shall be revealed in us, that is, in the soul; and the Apostle tells us, that, *The sufferings of this present time, are not worthy to be compared with this glory*, the greatest sufferings and calamities in this World have not that evil and misery in the least shadow of comparison with the happiness of the glory which shall be put into the Souls of the Saints; indeed the Apostle doth compare them

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and see how he makes this future glory to out-balance, 2 Cor. 4. 17. *These light afflictions which are but for a moment, do work for us a far more exceeding and eternal weight of glory.* The afflictions are light, but the glory will be weighty: the afflictions are but for a moment, but the glory will be eternal: the weight of glory will be exceeding, more exceeding, far more exceeding; here the Apostle lays one high expression upon the back of another, and another upon that, like so many great Mountains upon the back one of another, and when he hath got upon the top of the highest of them, yet he is too low to look into the glory of Heaven, and his expression and apprehensions fall short of the glory which shall be revealed in the soul, when it shall be received into the *New Jerusalem*, for it is yet to be revealed: and therefore as the Apostle *John* saith, 1 *John* 3. 2. It doth not yet appear what he shall be, but when Christ shall appear, we shall be made like him, not only the body shall be made like his glorious Body, but also the Soul shall be made like his glorious Soul, for we shall see him as he is; as the eye doth receive the image of the object which it looks upon, so the Soul in its vision of Christ shall receive the Image of Christ, and have a perfect similitude and likeness unto him, the Soul will be made most beautiful, the perfect Lineaments of Christ will be drawn upon it: if Grace makes the Soul to shine here, how much more will Glory which is Grace in the perfection of it, make the Soul to shine in Heaven? and therefore Grace is called Glory, it is glory begun, 2. Cor. 3. 18. *We all with open face beholding, as in a glass, the Glory of the Lord, are changed into the same Image from Glory to Glory, as by the Spirit of the Lord.* The vail which was under the Law, is now taken away, and with open face we

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behold the glory of the Lord, that is, I conceive, the Lord Jesus Christ, who is the glory of the Father, the brightness of the father's Glory; which Glory was more dark to our view under the Law, represented by the Cloud which filled the Temple; but now there is more clear revelation of Christ without the Vail and Clouds of Types and Figures, whom we now see in the Glass of the Word and Ordinances, and hereby are changed into his Image, and receive from him impressions of Grace, which is Glory begun, through the operation of his Spirit in his Ordinances upon us; yet still we see him in a Glass, and therefore there is a darkness, through this interposition; and the eye of our Faith, which looks through this glass upon Christ is weak, and therefore our graces are imperfect, and our similitude to him is imperfect: but when the glass shall be removed, and instead of the sight of Faith, we shall have an immediate Vision, then our Souls will be changed into a perfect conformity unto his Image, and it will not be from glory to glory, from one degree unto another, but glory will be arrived unto its height, and the Souls of the righteous will be made perfectly glorious; their Souls will then have perfection of Holiness, without the least remainders of sin, which in this World the most holy Persons are not wholly free from.

1. Their *thoughts* shall be holy; no blasphemous thoughts shall then arise in their mind, no filthy thoughts, no envious and malicious thoughts, yea they shall not have the least vanity or impertinency in their thoughts, all their thoughts shall then be brought into perfect obedience unto Jesus Christ.

2. Their *understanding* shall be holy: there shall not be the least Cloud nor mist of ignorance or error to darken and sully them, when they appear before

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the glorious Sun of Righteouſneſs, the brightneſs which will iſſue forth from his Face, will diſpel all Clouds, and they will have a clear underſtanding of all things which will be needful for them to know, to make them happy: God will then unlock his Treaſures, open his Books, which now are ſealed, and open their underſtandings too, that they may conceive thoſe myſteries of his Word, and that manifold Wiſdom of God, which now doth exceed their comprehenſions.

3. Their *memories* ſhall be holy, they ſhall be ſtrengthned to retain and bring forth continually out of their Treaſures whatever things, new or old, ſhall tend to feed them with love and joy, and elevate their ſouls in the praiſes of God.

4. Their *Wills* ſhall be perfectly holy; their ſhall be a ſweet harmony between their Wills and the Will of God, a perfect complyance with the ſweet Law which they ſhall be under, without the leaſt contranitency, or contradiction: they ſhall not have any evil motion, or inclination to evil in Heaven.

5. Their *hearts and affections* ſhall be perfectly holy; the inner room of their hearts ſhall then be ſwept clean of all Cob-webs, there ſhall not the leaſt duſt of ſin remain; the roots of bitterneſs will be plucked up then, and the ſtains which now are upon them ſhall be waſhed off: all the diſorders and diſtempers in their affections ſhall be removed, yea ſome affections which now they have and are ſuitable to this eſtate of ſin and imperfection, ſhall be removed in their ſtate of glory, ſuch as griefs anger, fear, and the like, they ſhall have no bitterneſs upon their Spirits, no ſorrow in their hearts, no ſinking and fainting of Spirit, no diſcouragement and deſpondency, no terrour or perplexity, no anguiſh

guish or anxiety; all these shall flee away like a Cloud, yet they shall have no hope in Heaven, nor desire as I conceive, because these affections suppose the chief good to be absent, and imply imperfection; but there they shall have a perfect enjoyment and rest of Soul in the chief good, which is the next thing to be spoken of, namely the object of the Saints happiness in Heaven.

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2. *Objectively.* The Object of the happiness of the righteous in Heaven, or the chief good which will make them perfectly and compleatly happy, will be God, who is infinitely good in himself, and infinitely blessed in the enjoyment of himself, and in him will the happiness of the righteous consist, that which fills an Ocean, surely will fill a Bucket, or Nutshel; God will be the happiness of the righteous for ever; it is but a thin and subordinate happiness which is to be found in the creature; it is but an imperfect happiness which is here to be found in God, because of our blindness, and sin, and incapacity; but in Heaven, God will be a perfect happiness unto the Saints: It is said, 1 Cor. 15. 28. *That God shall be all in all.* God will be the whole happiness of the Righteous; God in Himself, God in his Son, God in the Angels, God in other Saints, God in themselves, God will be *all in all*, the only object of their happiness.

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3. *Formally.* The happiness of the righteous in Heaven will consist in the union of the Subject and object together. God will be united to their minds by *Vision*, and to their hearts by *Love* from whence will spring unspeakable joy.

1. *The minds of the Saints will have a perfect Vision of God.* which will infinitely transcend all the

the Visions and sweetest discoveries of God, which they have, or are capable of in this World; hereafter their capacity will be enlarged, their minds will be elevated; here they see God *darkly*, there they shall see him *clearly*; here they see him *afar off*, there they shall see him *nearly*; here they see him *as he is represented*, there they shall see him *as he is*; here they see him *in a Glass*, there they shall see him *immediately*; here they see *aliquid de Deo*, there they shall see *Deum*; here they see his *foot-steps*, some *impresses* of God upon the Creatures, especially upon his Children, chiefly they see his Image in Christ, whom they view by faith in the Glass of the Gospel, (as was said) yet the uttermost they can here attain unto, is to see his *back-parts*, but in Heaven they shall see *his face*, they shall see him *face to face*; they shall see him *as he is*. This, this will be the happiness of the Righteous in Heaven, to have the immediate sight, the beatifical Vision of God.

2. *The hearts of the righteous shall be joyned to God, who is their chief good, by love.* But who can utter the love which the Saints shall have unto God in Heaven? it will exceed our now conceptions, much more will it exceed the love which those of the most intimate acquaintance with God do here attain unto; that it will be heightned beyond what now it is, we may apprehend, if we consider,

1. That the righteous will have an immediate vision of God, as hath been shewn; now they live in a dark World, and have a Cloud upon their minds, and see but a little of God through the perspective Glass of his Ordinances, a little in the works of his hands, and in the works of his spirit upon the hearts of his children; and if when they see and know him so little, they can love him so dearly above the whole World, how will they love him when they behold

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behold his face, when the Clouds shall be dispelled and the Sun break forth? when they behold his beauty, and the transcendent excellencies which are in him, beyond whatever they could here imagine? how will their hearts be ravished with love to look God in the face, when they see him in himself, when they see him in his Son, when the Divinity of Christ shall appear in him, and shine so gloriously before them, when they see the Angels so full of God, and the Saints so full of God, and every thing in Heaven represent the glorious *Jehovah* unto them.

2. The love of God will heighten their love to him, to be loved by such an excellent Person, and with such a superlative love. O how will this inflame their hearts with love unto him? when they take a review of the past expressions of his love, and find the love of God in many things, which they did not mind, when they were in the World: and when they see a thousand fold more love in those things which they did take notice of, but with low apprehensions, and dull affections, how will it raise their hearts? when their apprehensions of his love shall be raised, they will admire electing love so free towards them without any provision of merit in them: they will admire his love in sending his Son to redeem them, and sending his Spirit to convert them; his love in pardoning their sins, in adopting them to be his Children: now they admire his love sometimes, *Behold! what manner of love is this, that we should be called the Children of God!* 1 John 3, 1. Then they will admire it ten thousand times more, they will see Gods love in all his fatherly provisions, protections, yea, in his chastisements, and corrections, and all his providences working for their good; but O what love will they see in his special distinguishing mercies, beyond what now they

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apprehend; and God's past love will have a present and deep Impression upon their hearts; further they will see the treasures of his Love open, the heart of *God* opened, and the glory which in Heaven he will confer upon them, of which they shall never be deprived; and what a demonstration of *God's* love will this be unto them? Moreover then they shall have no doubtings of his love, which here do damp affections, they shall know assuredly that he hath loved them, doth love them, and will love them unchangeably, and eternally; and withal they shall have a full sense of his love upon their hearts, which will make such an impression, as to raise their hearts to an unconceivable height of love.

3. The Righteous will have a higher capacity for love in Heaven than here they have, and they shall be filled with love unto the height of their capacity; they will be able to love a thousand times more than now they can do, & they shall love unto their utmost ability; they will see perfection of loveliness in God, and all that are about him, and they shall have perfection of Love; here their love is sincere and growing, but it is weak and imperfect; hereafter it will be grown up to the full height of it, and perfect love will cast out all torment; here their love is mixed, the stream is divided, it runs and wastes it self in many small Rivolets, which empty themselves upon the creatures; but then the whole stream will run forth unto God undividedly, not a drop of their love shall be spilt on the ground: *God* will be the sole object of their Love; here their Love is uneven and inconstant to *God*: sometimes it ebbs, and sometimes it flows: sometimes they have a high and spring-tide of love to *God*, but at other times it is low water: hereafter their love to *God* will be even and constant, and alwayes at the greatest height.

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3. And O what joy will there be in their hearts, through the union which the righteous shall have unto God the chief good, when their minds shall be joyned to him in immediate Vision, and their hearts in perfect love! O how sweet a fruition of God will this be! what delights will spring from hence! if the Saints can now rejoyce exceedingly in God, when they see him so little, and their love is so imperfect, what will they do when they see and love him perfectly and fully? if they ware now exceeding glad somtimes with the light of his countenance, though they have but a glimpse thereof, what will they be when they shall have a constant view thereof, and live eternally under the beams of that light! their love to God is sweet now, though it be weak; but what will it be in Heaven, when the conjunction of their hearts to God by love shall be so near and close? If the Saints can now rejoyce in hope of the glory of God, what will they do in the possession thereof, when Faith shall be changed for vision, and hope turned into fruition; O how will the Saints rejoyce and triumph, when they have sailed quite through the tempestuous Sea of this World, and are landed safely in Heaven, where there is rest, and peace, without any windy storms! when they have got the victory over the Devil, and sin, and are now placed out of the Gun-shot of temptation, and have conquered through Christ, the Grave, and Death, and are out of fear of his Arrows; when they see that they have escaped the terrible Wrath of God, and find themselves in the arms of his love; when they perceive that they are in Heaven now indeed, notwithstanding all their sins, and doubts, and fears, and now they have that blessed vision of God which they so much desired; and the full fruition of God in love which they hoped for, when they shall look about

them, and ſee ſo much glory about them, and ſhall look within them, and ſee ſo much glory there revealed, beyond what ever they could imagine: O how will they be tranſported with joy! then they will have fulneſs of joy in the preſence of God, and their pleaſure and happineſs will be perfect without interruption or poſſibility of a concluſion. And the eternity of their happineſs will be the Heaven of Heaven, as eternity of miſery will be the Hell of Hell.

Thus concerning the happineſs of the Saints, or the eternal life of glory which they ſhall enter into.

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2. *Concerning the righteous going or entring into eternal life.* The righteous after the pronouncing of their ſentence, and their ſeeing the execution of the ſentence of the Wicked, ſhall paſs away from them, and go with Chriſt into eternal life: *they ſhall go with ſinging to the Zion which is above, and everlaſting joy on their heads, they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall flee away*, Iſa. 51, 11. It will be a moſt glorious Train, ſuch as eye never had ſeen, which will go together unto Heaven. The Lord Jeſus Chriſt will be in the head in ſhining glory, all the Holy Angels will be with him, and the whole company of the righteous will be together, that ever lived in all generations; and O with what mirth and gladneſs will they move towards Heaven together? with what ſhoutings and Hoſannahs will they attend upon the glorious triumph of our Saviour, unto the *new Jeruſalem*! but when they are come to the gates of Heaven, and the everlaſting doors ſhall be lifted up to them, and they look into the place prepared for their eternal abode; when the Lord Jeſus ſhall bring them into the glorious preſence of the Father, and they ſhall have the beatifical viſion of his face,

and see the smiles of his countenance, and are received into the imbracements of his love; *Then*, then they will find themselves to be happy indeed! then their hearts will be filled with joy, and their tongues with singing; then they will sing the new Song, the Song of the Lamb, which now cannot be learned; then they will sound forth the praises of God, and cry with a loud voice, as *Rev.* 7. 10, 11. *Salvation to our God, who sitteth upon the Throne, and to the Lamb.* And worshipping God they will say, *Amen, Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might be unto our God for ever and ever. Amen.* And there shall they reign and live for evermore.

Thus concerning the execution of the Sentence on the Righteous; and concerning the second appearance of Christ, and end thereof.

CHAP. XI

2. *Concerning the Certainty of Christ's second appearance.*

I shall prove this by several Arguments.

1. Arg. *If the Scriptures have clearly revealed and foretold Christ's second appearance to judgment, and the Scriptures are certainly true, then this second appearance of Christ is certain: But the Scriptures have clearly revealed and foretold this second appearance of Christ to Judgment: and the Scriptures are certainly true: Therefore the second appearance of Christ is certain.*

1. *The Scriptures have clearly revealed and foretold Christs second appearance to judgement:* It is not a truth written in the Book of Nature, it is not to be found in the Writings of the Philosophers, and those who have had the highest speculations of natural Causes, and Effects, and Products: this is a Mystery which the World by Wisdom could never find out: it

it is a ſecret which hath been hid in God, and is revealed by his Spirit in his word: this coming of Chriſt was foretold by *Enoch*, Jud. 14. 15. *And Enoch alſo the ſeventh from* Adam *propheſied, Behold the Lord cometh with ten thouſand of his Saints, to execute Judgment upon all*, &c. So that it is of Ancient revelation. The firſt coming of Chriſt was foretold to *Adam* in the promiſe, that *the ſeed of the Woman ſhould break the ſerpents head:* and the ſecond coming of Chriſt was foretold to *Enoch*. It is foretold by the Angels, *Acts* 1.10,11. Whilſt the Diſciples looked ſtedfaſtly upon our Saviour in his Aſcenſion, two Angels ſay unto them, *Ye men of* Galilee, *why ſtand ye gazing up into Heaven? this ſame Jeſus which is taken up from you into Heaven, ſhall ſo come down in like manner as ye have ſeen him go into Heaven*; however Devils are Lyars, and the Fathers of Lyes and Lyars; yet the good Angels are true, and Miniſters of Truth, and this is a true teſtimony, further, this is foretold by the Apoſtles, who were imployed to be the Pen-men of part of the Holy Scripture, and were guided by an infallible Spirit; the Apoſtle *Paul* ſpeaks often of it, eſpecially ſee his teſtimony, 1 *Theſ.* 4. 15,16,17. *For this we ſay unto you by the Word of the Lord, that we which are alive, and remain unto the coming of the Lord ſhall not prevent them which are aſleep: For the Lord himſelf ſhall deſcend from Heaven with a ſhout, with the voice of the Arch-Angel, and with the Trump of God: and the dead in Chriſt ſhall riſe firſt. Then we which are alive and remain, ſhall be caught up together with them in the clouds to meet the Lord in the Air, & ſo ſhall we ever be with the Lord.* Thus he ſets forth Chriſts coming in a *comfortable manner* unto his People; therefore exhorteth Chriſtians to comfort one another with thoſe Words, and hopes of Chriſts glorious appearance, when they ſhould be caught up to

meet with him, and be with him for ever: and he sets it forth in *a dreadful manner*, in regard of the wicked, 2 *Thes.* 1. 7, 8, 9. *The Lord Jesus shall be revealed from Heaven with his mighty Angels, in flaming fire, taking vengeance on them which know not God and obey not the Gospel, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.* Moreover this coming of Christ is spoken of by the Apostles in every Chapter of both of these Epistles, 1 Epist. Chap. 1. 10. *And to wait for his Son from Heaven*, Chap. 2. 19. *What is our hope, or joy, or Crown of rejoycing, are not ye in the presence of the Lord Jesus at his coming?* Chap. 3. 13. *To the end he may establish you, unblameable in holiness at the coming of our Lord Jesus Christ.* Chap. 4. 16. *The Lord himself will descend from Heaven with a shout.* Chap. 5. 23. *I pray that your whole Spirit, and Soul, and Body be preserved blameless unto the coming of our Lord Jesus Christ.* 2 Ep. chap 1. 10. *He shall come to be glorified in his Saints* chap. 2. 1, 2. *Now I beseech you Brethren by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind,* &c. chap. 3. 5. *And the Lord direct your hearts into the Love of God and patient waiting for Christ.* I might turn you to further testimonies of his, *Tit.* 2. 13. *Looking for the blessed hope, and glorious appearance of the great God, and our Saviour.* Heb. 9. 28. *Unto them that look for him shall he appear the second time unto Salvation.* We have also the Testimony of the Apostle *James*, chap. 5. 7. *Be patient therefore, brethren, unto the coming of the Lord.* Of the Apostle *Peter*, 1 Epist. chap. 5. 4. *When the chief Shepherd shall appear, ye shall receive a Crown of glory which fadeth not away.* 2 Ep. chap. 3. 10. *The day of the Lord will come as a thief in the night.* Of the Apostle *John* 1 Epist. Chap. 3. 2. *When he shall appear we shall be like him, for we shall see him as he is.* And

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his Revelation frequently, *Rev.* 1.7. *Behold he cometh with clouds, and every eye ſhall ſee him, and they alſo that pierced him, and all the kindreds of the earth ſhall wail becauſe of him. Even ſo Amen.* To conclude, we have the teſtimony of *our Saviour himſelf* whilſt on earth, to his Diſciples, Mat. 16.27. *The Son of man ſhall come in the glory of the Father, with his Angels, and then he ſhall reward every man according to his works*, Mat. 24.27. *As lightning, ſo ſhall the coming of the Son of man be*, v.30. *They ſhall ſee the Son of man coming in the clouds of Heaven*, v. 31. *And he ſhall ſend his Angels with a great ſound of a Trumpet to gather the Elect from the four winds*, Mat. 25. eſpecially from the 31 to the end, where his judicial proceedings are ſet forth; and our Saviour doth teſtifie to his enemies, that he would come again; *Mat.* 26. 64. *Hereafter ye ſhall ſee the Son of Man ſitting at the right hand of Power coming in the clouds of Heaven.* And our Saviour teſtified by his Angel to *John* his beloved Diſciple, after his aſcenſion into Heaven, that he would come again, eſpecially, *Rev.* 22 where we have three promiſes of the ſame thing, *v.* 7. *Behold I come quickly, bleſſed is he that keep the ſayings of this Book*, v. 12. *Behold I come quickly, and my reward is with me, to give to every man according to his work*, &c. v. 20. *Surely I come quickly, Amen. Even ſo come the Lord Jeſus.* If any one word in the whole *Book of God* may be believed, this concerning Chriſt's ſecond coming and appearance may be believed; of which we have ſuch frequent and evident teſtimonies in the Word; as ſurely as he came the firſt time in the fleſh; according to the predictions hereof in the Old Teſtament: ſo ſurely will he come the ſecond time in glory, according to the predictions in the New Teſtament: God can as ſoon ceaſe to be *God*, as this *Word* concerning Chriſt's ſecond coming, fail; when the Sun goes down in the

evening, we believe it will return and arise at such a time in the morning, and accordingly it comes to pass: So now Christ the Son of Righteousness is gone into Heaven; whilst the night of this World doth last, though we cannot know the certain time, yet we may believe that he will certainly return, and come down from Heaven in the morning of the Resurrection: it is more possible that the Sun when it is set, should abide for ever in the other parts of the World, and never arise any more in our Horizon, than that Christ should abide for ever in Heaven, and not return to judge the World, when the thing is evidently revealed, and frequently promised in the Scripture.

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2. *That the Scriptures are true is evident, because they are the Word of God:* who is the God of truth, and cannot lie: who can as soon cease to be God, as cease to be true: untruth in God would argue weakness and imperfection in God, which cannot be, since to be infinitely Perfect is his essential property. That God doth know whether Christ shall appear to Judgement, I suppose none will deny, who acknowledg the Deity, and by consequence his Omniscience and Presence, especially when the futurity of things doth depend upon his predetermination: and that his revelations of future things are true, I suppose none will deny, who acknowledg his being and perfection, whence follows an impossibility of God's speaking untruth's, and falshood, beside that he need not do it: But then the question will be, concerning the Divine Authority of the Scriptures, whether they were indeed the Word of God, which (if proved) will evidence the certainty of Christ's coming to Judgment, which is there revealed and foretold.

The

That the Scriptures are the Word of God, will appear,

1. *From the Superscription and Image of God upon them.*

2. *From the marvellous power and efficacy of them,*

3. *From the historical relation in them of Prophesies fulfilled, and Miracles whereby they were confirmed, and the rationally unquestionable certainty of this History, as it is handed down to posterity.*

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1. From the Superscription and Image of God upon them, I mean in that, 1. They bare the name of the Word of God. 2. In that they bare such evident marks and characters of Divinity.

1. *The Scriptures bear the name of the Word of God,* 2 Tim. 3. 16. *All Scriptures is given by Divine Inspiration.* We cannot rationally imagine that the All-seeing and jealous God should permit such an impious forgery and deceit to receive credit for so many Generations, amongst the most zealous worshippers of him in the World; and by such wonderful Providences preserve and maintain the Scriptures against the rage and fury of an ungodly World, who have opposed the Truths therein contained, and endeavoured the suppressing of the Light which therein hath shined, if so be that they had been a forgery and deceit indeed, and the fancies and inventions of Men, fathered upon him as his Word, and Will, and proceeding from the Inspirations of his Spirit; but that he would have made known their falshood unto some, at last, who had the greatest love and respect to his Name and Honour, and have been the most diligent enquirers after Truth, and unwilling to be imposed upon with deceits, especially in such things as are of the highest concernment, which the Lord having given no testimony against, but all along

long owned; and when none in the World, either Worshippers of him, or others of highest pretensions to reason, have any evident and swaying reason to believe that the Scriptures are a deceit; (whatever some black mouths mutter in corners) it is not irational for us to believe, that the Scriptures are indeed the Word of God, which they bear the Title of.

2. Moreover and especially the Scriptures appear to be from divine inspiration, insomuch as they *bear such evident marks and characters of Divinity beyond all other Books.*

1. *The first character of Divinity in the Scriptures, is the clear discoveries and high praises which they give of God, and the chief design of the whole Book, which is Gods glory.* No Heathen Philosopher or Writer could think, or speak so highly of God as the Scriptures do speak. However God hath put characters of himself in the Book of the Creatures to be read of all, making known by his Works his eternal Being, his infinite Power, Wisdom and Goodness; yet most of the wisest Men, who have lived in the Heathen World, and have been the greatest Students of the Book of the Creatures, and have had no view of the Book of the Scriptures, have been so gross in their conceptions of God, that as the Apostle saith, Rom. 1. 22, 23. *When they professed themselves to be wise, they became fools, and changed the glory of the incorruptible God, into an Image made like to corruptible Man, and to Birds, and four-footed Beasts, and creeping things:* They have figured to themselves, and worshipped many Gods, unto the dishonour of the true God: And if some of them have arrived by the light of Nature unto the notion of one God, yet their conceptions of him have been low, mean, and unworthy of him, and in no Book in the

World

World is God ſet forth ſo fully and highly in his glorious Attributes, and ſuperlative Excellencies, as he hath ſet forth himſelf in the Book of the Scriptures. We may find in Heathen Writers high Elogiums and Panegyricks of ſome Men and Women famous in their time, for their valour, and ſome moral vertues, whom they have deified in after Ages, and given room amongſt their feigned Gods and Goddeſſes, dedicating Temples, and giving worſhip unto them: but in no Heathen Writings ſhall we find the praiſes of the true God, and rules given for the Service and Worſhip of him alone, as we ſhall find in the Scriptures. Large Volumns ſome Heathens have left behind them, the deſign of which hath been their own glory, and (as much as in them lay) the eternizing their Fame, which is an evidence that themſelves were Authors of them, becauſe we cannot rationally think that any motive ſhould induce others to make, and put forth Books in their names, that they might obtain glory for them unto whom it did not belong: ſo this little Volume of the Scriptures, deſigning the Glory of God, and promoting of his Intereſt in the hearts of Man, and the Pen-men employed in the writing thereof, not in the leaſt pretending, that what they wrote, was the invention of their own brain, doth evidence God himſelf to be the Author of this Book. Wherefore the Scriptures being ſo clear in their diſcoveries of the one true God, and ſetting him forth more gloriouſly than any other Book, and aſcribing all praiſe and honour to him, and appointing all religious Worſhip to be given to him only, and deſigning his glory throughout the whole, doth evince that the Scriptures are indeed the Word of God.

2. *The ſecond character of Divinity in the Scripture*, is,

is, the sublime mysteries therein revealed; namely, *concerning the Trinity of Persons in one Nature and Essence of God*; *the hypostatical union of the two Natures of God and Man in one Person of Christ*; *the mystical union of Christ and his Members*, and the like; which Mysteries are so sublime, so high, that no mortal man of the highest reason, and most elevated understanding, could possibly invent, in as much as now they are revealed, they exceed the capacity of the most enlightned to understand; especially if we further consider by whom these Mysteries were revealed; not by the great Scholars, and subtle Phylosophers of the World; not by them who were brought up in Schools, and had conversed with Books and learned Men; not by Men of high Parts, who had polished their reason, and hightned their understanding by all possible humane helps; but the most of the Pen-men of the Scriptures, especially those by whom the greatest Mysteries are revealed, were Fisher-men, Publicans and the like; Men of mean education, illiterate Men; Men of no reading, and of but mean natural abilities; as appears not onely by the History, but also by the stile of their Writings, which hath not that politeness as is to be found in many humane Authors, which doth not run in such a golden stream of Eloquence, neither is dressed with such neatnesses of Wit, nor garnished with such flowers of Rhetorick, which is not methodized by the Rules of Logick, nor enterlarded with any peepings of humane Wisdom, which doth not savour of high parts, and great natural ingenuity, or give the least suspition of cunning and subtilty, which these Men had above others; But some of the highest Mysteries of Divinity are set forth by these Pen-men in a passing-mean and homespun dress; yea, they are left even naked and bare of

such

ſuch Apparel, as the ingenious Men of the World have cloathed their Matter withal, which hath given the Light of the moſt glorious Truths and Myſteries more evident diſcovery, not but that ſome parts of the Scriptures have ſuch a ſtrain of Divine Eloquence, as doth exceed humane Writings; but the plainneſs of the ſtile, eſpecially of the Apoſtle *John* in his Goſpel, and *Matthew*, &c. doth evince that what they delivered was not their own invention, but that they were acted by another Spirit in the writing of them, even by the Spirit of God, who did reveal all the Myſteries which they ſpeak of in whole unto them.

3. *A third character of Divinity in the Scriptures is the Wiſdom which there doth appear, eſpecially the wonderful contrivement of Gods wiſdom in mans redemption and Salvation by Jeſus Chriſt, which is there made known.* No Book in the World doth ſhine with ſuch Beams of Wiſdom as the Word doth; it doth teach Men Wiſdom, Spiritual and Divine Wiſdom, in compariſon with which all the wiſdom of the World is but fooliſhneſs; It doth irradiate the mind with the moſt glorious Light, and propoſeth to the underſtanding the moſt noble objects; it diſcovers the greateſt truths of the greateſt concernment; it ſheweth the way to avoid the moſt dreadful effects which ſin will produce, and to obtain the higheſt happineſs which humane nature is capable of, which is one part of its divine ſtamp: Moreover the Scriptures do ſet forth the infinite Wiſdom of God, in the wonderful contrivement of the Salvation of fallen Man by his only Son the Lord Jeſus Chriſt, the only Saviour of Mankind, which Wiſdom being ſo tranſcendent, doth evidence both the contrivement thereof in Man's Salvation, and the diſcovery thereof in the Scriptures to be from himſelf: ſo that as by the

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light of the Word we may know what this Wisdom was, even so by this Wisdom we may know the Word to be the Word God.

To clear this Argument, I shall shew, 1. That the way of mans salvation by Jesus Christ, which the Scriptures reveal, must needs be the contrivement of God's Wisdom. 2. That the revelation of this contrivement must needs be from God, which I suppose will be an evident demonstration of the Divine Authority of the Scriptures.

1. *That the way of man's Salvation by Jesus Christ was the contrivement of God's Wisdom*, will appear, because it was impossible for any Man of the most searching brain, and most notable invention to have imagined it. Man being guilty of sin against the Law of God, inscribed upon the hearts of all Men, which natural Conscience will accuse of, if sinners listen thereunto: and God's Justice being ingaged to inflict a punishment proportionable unto the crime without a satisfaction, which right reason will say is but reasonable; and this Justice of God being infinite, must in reason require an infinite satisfaction: Now what created understanding could of it self have contrived or conceived a way how this should be done? Every thing that hath a being, is either God or a Creature; all the Creatures are finite in their beings and actions, and therefore could not make an infinite satisfaction; it is God only who is infinite, and he being the Party offended could not make satisfaction to his own Justice, especially since his Justice requires punishment for satisfaction, which God as God, being impassible, is uncapable of; not to say any thing that the same nature which did commit sin, should in justice suffer the punishment; would not reason now conclude, that it were impossible for this satisfaction to be made?

made? Surely it was none but the wiſdom of God that could contrive the way of ſatisfaction to his Juſtice, by the Incarnation of his Son, by the union of the Divine Nature in the ſecond Perſon of the Trinity, unto the humane Nature in the Perſon of Chriſt, that ſo by vertue of the hypoſtatical union, the humane Nature might not only be ſtrengthned to undergo the wrath of God, which was due for the ſins of men, in the ſufferings which he endured before, and upon the Croſs; but alſo that through the communication of Attributes, the ſufferings of Chriſt might be of infinite value, becauſe the ſufferings of ſuch a Perſon as was God, as well as Man, that ſo they might be a full ſatisfaction unto God's juſtice for ſin; and through God's Covenant with him, and gracious acceptations of this ſatisfaction from the Surety, inſtead of the Offenders themſelves, the ſins of men might be pardoned, and their ſouls ſaved. *O the depth of the Wiſdom of God!* here is the Wiſdom of God in a Myſtery! ſurely they are blinded and hood-winked by the Devil, who do not acknowledg that this was the contrivement of God's Wiſdom.

2. *That the Revelation of this contrivement of Wiſdom, was from God*, will appear in that none could know the mind of the Lord herein, unleſs he himſelf had diſcovered it; *What man*, ſaith the Apoſtle, *knoweth the things of man, but the ſpirit of man which is in him, even ſo the things of God knoweth no man but the Spirit of God*, 1 Cor. 2. 11. And *the Spirit of God ſearcheth all things, even the deep things of God*; and unleſs the ſpirit had revealed theſe things, we muſt have remained in our ignorance of them, ſince it could not have entred into our hearts to have conceived them: ſeeing then none could have diſcovered the deep contrivements of God's Wiſdom,

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unless God by his Spirit had revealed them; and seeing these Contrivements are revealed in no other Book but the Book of the Scriptures, it is evident that the Scriptures must needs be the Word of God: which also will further appear, if we consider the manner of the Revelation of the Mystery of Man's redemption and salvation by Jesus Christ, that it was revealed by pieces, and more obscurely at first; and that divers Men were made use of in the discovery thereof in divers Ages, who speak hereof mostly in dark sayings; and where they speak most clearly, yet themselves had not a clear understanding of what they were moved to speak by the Holy Ghost; but searched what, and what manner of time the Holy Ghost which was in them did signifie, when it testified of the sufferings of Christ, and the design of them: whence it is evident that they were not, neither could be the Contrivers of what they had revealed, but that the Revelation was from the *Spirit of God*, which did inspire the *Prophets*, and was the same in all the Penmen of the holy Scriptures, whom Men of in-sight in the *Scriptures* may plainly perceive to be guided and acted by the same Spirit in their Revelation of the contrivement & way of Mans salvation by *Jesus Christ*.

4. *A fourth Character of Divinity in the Scriptures, is the purity and holiness of them*; the Scriptures are like Silver and Gold purified, and seven times tried in the fire, wherein no dross doth remain, *Psal.* 12.7. the Scriptures are pure and holy, from the beginning of them to the end: In no Histories shall we find such examples of Holiness, as the Scriptures do record; in no writings of moral Philosophers, shall we find such precepts of Holiness, as in the Scriptures are enjoyned: Indeed, the Light of Nature hath been improved by some Heathens so far, that they have given excellent rules for the restraining

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ing of vice, and obtaining of moral vertues, and the ordering their converſations in ſuch a vertuous way, that thoſe Perſons who have obſerved theſe Rules, have been illuſtrious in their Generations, and have ſhined with ſome kind of brightneſs in the dark places where they have lived: but in no Book that ever iſſued from the brain of Man, ſhall we find ſuch exact Rules for holy living, as in the Book of the Scriptures: In this Book we find the Moral Law ſummarily comprehended in the Ten Commandements, which was written by God himſelf on the Tables of Stone, when *Moſes* was with him in the Mount; in which there are ſuch holy Precepts as no Heathen-Author can ſhew the like: The Heathens were blind, as to the duties of the firſt Table of the Law, which have a reference unto God, and in obſervance of which Man's Holineſs doth chiefly conſiſt; in the ſecond-Table-Duties they had ſome underſtanding, yet they were much miſtaken in ſome things, accounting ſome ſins, as ambition, ſelf-murder in ſome caſes, and the like, to be Vertues; and they had not ſo deep an inſight into ſin, they did not apprehend the inclination of the heart, and the previous motion to the conſent of the Will to evil (which the Scriptures do diſcover) to be ſinful and offenſive in the eyes of a pure and holy God.

Moreover, in the Scriptures we find the Holy Precepts of the Goſpel, which the Heathens were ſtrangers unto; and a way diſcovered not only for the obtaining the pardon of ſin, but alſo for the ſubduing and mortifying of ſin: where means are made known, not only for the reſtraining of a vicious nature, but alſo for the changing of it, for the regenerating of the Soul of Man, and forming it after the Image of the Holy God, in knowledg, righteouſneſs, and true holineſs; the making Men partakers of the

the Divine Nature, which Heathens never understood the meaning of; the Scriptures shew the way of obtaining the sanctifying Graces of God's Spirit, which do further exceed the moral vertues of the Heathen in lustre, than the Sun doth exceed the lesser Stars in brightenes and glory.

Marvellous is the purity and holines of the Word, such as doth not savour of any thing terrene and humane; yea, it is such as is directly opposite to the natural Bias of the hearts of all Men and Women in the World whilst they are in a state of nature; such as doth contradict carnal affections, and against which the carnal mind hath a natural enmity; and unto which all such, and none but such, have a liking and love, as are regenerated by the Spirit of God; whence it strongly follows, that the Scriptures could not proceed from Men, but that this Holy Book did proceed from the immediate inspiration of the Holy Gospel, in those Holy Men which were the Pen-men thereof.

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2. *It will appear that the Scriptures are the Word of God from the marvellous power and efficacy of them.* Such a power and spirit hath and doth accompany the preaching of the Gospel, which in the Scriptures is contained, as doth evidence them to be from God alone: we read 1 *Pet.* 1. 12. of them which preached the Gospel with the Holy Ghost sent down from Heaven. This hath been, this is unto this day.

1. *The wonderful power of the Gospel in the first preaching of it*, doth evince that it was from God, when so great a part of the World was in so short a time subdued unto the obedience thereof; when the Gospel prevailed not only amongst many of the Jews after Christ's ascension, and the effusion of the Holy Ghost more largely upon the Apostles, so that three thou-

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ſand People were converted to the Faith by one Sermon of the Apoſtle *Peter*, *Acts* 2.41. and five thouſand more, *Act.* 4. 4. but eſpecially, in that it prevailed amongſt the Gentiles and Heathens, and ſo many Churches of Chriſt were planted and brought, not by Carnal Weapons, but by Spiritual, to the ſubjection and obedience of the Lord Jeſus. This Power will appear to have been from God, if we conſider,

1. How *few* Men were employed in the firſt preaching thereof; there were not many which we read of, beſides *Paul* and *Barnabas*, who preached unto the *Gentiles* at the firſt. If there had been multitudes of Witneſſes, it might have given the more credit to the Doctrine, when the teſtimony of a few is not eaſily believed and received.

2. That theſe men were but of *little eſteem* in the World; that they were *Jews* whom the *Gentiles* had an antipathy againſt; and ſo were not ſo ready to believe their report, and entertain their meſſage; that their Perſons were contemptible in their Eyes; that they were like crucified Perſons to the World, and therefore unlikely to find acceptation.

3. That what-ever *humane Learning and Wiſdom* any of them were endowed withal, yet they did *not make uſe of it* in their preaching, they did not come with excellency of Speech and wiſdom in declaring the teſtimony of *God*, but uſed *all plainneſs*, which was not likely in it ſelf to produce ſuch great effects.

4. That the Doctrine which they preached was,

1. *New* to the World, and tended directly to pull down the old Religion, and ſuperſtitious Worſhip of the *heathenſh Gods*, which they had been brought up in, and wedded unto, which could not be done by any humane Power.

2. *Strange*, they preached ſuch things as were

above reason, & therefore the World might have had much shew and pretence of reason, to have excused themselves from yielding obedience thereunto.

3. *Strict*; severe, and contrary unto natural inclination and interest, they taught the World to deny themselves, to crucifie the flesh, to mortifie the deeds of the Body, to take up the Cross, to mourn and weep for sin, to endure hardship, to forsake father, and mother, and wife, and children, and houses, and lands, if they stood in competition with Jesus Christ; to venture imprisonments, yea to lay down their life for Christ, as many of necessity must and did do, that would be Christians indeed in those days; and when the doctrine of the Gospel was such, surely it was not likely of it self to receive entertainment, unless the Power of God had accompanied it.

5. The power of the Gospel in the first preaching appears, in that it *met with so much opposition*; the *Devil* stirred up instruments against it, *the Powers of the Earth* were against it, as well as *the Powers of Hell*: *great Men* did oppose it, *Philosophers* were against it, *learned Men* did oppose it, the *Jews* were against it, and raised up persecution against the Apostles, and *the hearts of all men* naturally were against it; and when there was such an opposition against it, surely it was none but the Power of God which could cause it to prevail and conquer, and cause so many Nations to bow and yield obedience hereunto.

2. *The wonderful power and efficacy of the Word, where it is preacht unto this day*, is a strong argument that it is the Word of God.

1. The Power of the Word to *search the heart, and convince of sin*, Heb.4.12. *The Word of God is quick and powerful, and sharper than a two-edged* Sword, *piercing even to the dividing asunder of the Soul & Spirit, and is*

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discerner of the thoughts and intents of the heart; there is a *light* in the Word, which discovereth the dark filthy corners of the heart, and convinceth of secret sins; and there is a *sharp edge* in the Word to cut and wound; no word in the World searcheth and pierceth like the word in the Scriptures.

2. And especially the Power of the Word doth appear in the Work of *Conversion and Regeneration*, which it effecteth; it is called the *incorruptible Seed, by which men are born again*, 1 Pet. 1.23. *Of his own Will begat he us by the word of Truth*, Jam. 1. 18. there is a great Power goeth along with it, to break rockie hearts, to bow stubborn wills, to spiritualize carnal affections, to subdue strong lusts, to work a gracious and thorow change in the heart of Man, which exceedeth the power of nature, or moral swasion; and in so much as all are not wrought upon by it which read or hear it, yea, sometimes the more disposed subject receiveth no impression thereby, and the less disposed subject is effectually changed; which shews that the power doth proceed from God, and that the Work is effected by his Spirit, and proves the divine Authority of this Word.

3. The Word is powerful, not only for the first working of Grace, but also for *the encrease* thereof, for the building up Believers, *Acts* 20.32. for the perfecting of the Saints, and the edifying the body of Christ; there is Milk in the Word for Babes, and strong meet for strong Men; wholsome words, which have much spiritual nourishing vertue in them: the Word is powerful, for the quenching Satan's fiery darts, for the repelling and driving back the Tempter; for the comforting & rejoycing of distressed and disconsolate Souls, when they are brought even to the brink of despair; there are no such joys in the World, as those joys which Christians sometimes

find in reading and applying the Word, when they mingle it with Faith, and have the breathings of the Spirit therewith; and there is no Book in the World that can produce such powerful effects as the Scriptures do; wherefore it must needs follow, that these Scriptures are indeed the word of God.

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3. *The Scriptures appear to be the Word of God, from the Historical relation in them of Prophesies fulfilled, and of Miracles, whereby they were confirmed, and the rationally unquestionable certainty of this History, as it is handed down to posterity.*

1. In the Scriptures we have relation of *Prophesies*, and the fulfilling of them, which doth prove these writings to be from God alone, because he alone can certainly foretel future things; indeed wise men may guess, and through prudence foresee the effects of some things in their causes, and foretel some things that are not very far off, yet not certainly, and with all their circumstances; But it is God's prerogative to foresee and foretel such things (certainly and with their circumstances, and long before the time) for which, no cause in nature can be assigned, such as many of the Prophesies of the Scriptures were. By this Argument God doth by the Prophet *Isaiah* prove the heathenish Gods to be no Gods, because they could not foretel future events, *Isa.*41.21,22,23. *Produce your cause, saith the Lord, bring fourth your strong reasons: Let them shew us what shall happen, and declare to us things to come: shew the things which are to come hereafter, that we may know that ye are Gods.* And v.26. *There is none that sheweth, there is none that declareth*, &c. Therefore he concludeth, v.29. *Behold they are all vanity, their works are nothing; their molten Images are wind & confusion*; The Prophesies of Scripture, as they prove the

Lord,

Lord, who ſpake them by the Prophets to be God; ſo they prove the Scriptures in which they are ſpoken, to be of Divine Authority. It would take up too much room in this ſmall Treatiſe, to enumerate all the Propheſies of Scripture: take two or three inſtances. See *Gen.* 15. 13, 14. God foretelling to *Abraham* that his Seed ſhould be ſtrangers in a Land which was not theirs, and ſerve them, and be afflicted by them four hundred years, and that afterward they ſhould come forth with great ſubſtance. This Propheſie is fulfilled *Exod.* 12. So alſo the return of the children of *Iſrael* from the Babyloniſh Captivity, after ſeventy years was foretold, *Jer.* 25. 12. and the name of *Cyrus*, who ſhould deliver them, before he was born, *Iſa.* 45. 1, 2. So alſo the name of *Joſiah*, who ſhould deſtroy the Altar which *Jereboam* had reared, and burn the bones of the Prieſts upon it, was foretold three hundred thirty and three years before he was born, the Propheſie is in 1 *King.* 13. 2. the fulfilling of it, 2 *King.* 23. 17. But eſpecially the Propheſies in the Scripture concerning the *Meſſiah*, are remarkable of his Birth, Life, Death, and the fulfilling of them in the Hiſtory of the Evangeliſts; the propheſie of the deſtruction of the Temple, and *Jeruſalem* by *Daniel*, and eſpcially by our Saviour, and the fulfilling thereof, before that Generation wherein our Saviour lived, were all in their Graves.

2. In the Scriptures we have relation of *Miracles*, whereby they were confirmed: ſuch as the Plague of *Egypt*; the dividing of the Sea for the *Iſraelites* to paſs thorow; the raining of Manna from Heaven; the ſtanding ſtill, and going back of the Sun; the preſervation of the three Children in the fiery Furnace, and the like, in the old Teſtament; eſpecially the Miracles wrought by our Saviour and his Diſciples, which the New Teſtament do record,

such as *healing the Sick, the Lame, Blind, Deaf, Lepros* by a word, *the feeding many thousands with a few Loaves of Bread, the calming of the Sea, the raising of the dead after Burial*; and the like, all which did exceed the power of Nature; and however wonderful things, might be wrought by Men in a præstigiatory way, which God may permit some to be deluded withal; yet all true Miracles as these were, could be wrought by none without his immediate power, which he would never put forth for the confirmation of lies and deceits; therefore we may strongly argue from hence, that the Scriptures which have been confirmed by these Miracles, are indeed the Word of God. I know the great question then will be, whether there were ever such Miracles wrought, which the Scriptures make mention of, whether the Historical Relation, both of Prophesies and Miracles, be not a forgery, for the introduction of the Worship, which the Scriptures call for; therefore,

3. I might shew at large the rationally unquestionable certainty of Scripture-History, as handed to posterity: But in brief, when these things were so notable, and remarked in their times; when they were not done in corners, when they were the object of sense; when they were so many; when they had so many Spectators and Witnesses; when there are divers records of the same things, and all in the main agreeing, when the way they are decleared in, speaketh so much simplicity in the Relators; when there were so many Copies of the Records dispersed into so many divers places; when Enemies could not deny the truth of things recorded, only imputed them to other causes; when mention is made of these things in profane Histories; when we have the Writings of the ancient Fathers by us, who lived in

in all the Centuries between us, and the time of Christ, and with one consent acknowledg these things, who might easily have found out the deceit, had there been any; when they lived some of them so near to the days wherein the chief of these things were done; when we cannot rationally assign an end which should move Christians to deceive themselves and posterity, since they exposed themselves to such losses; persecutions, reproaches and afflictions, by their profession of Christianity; neither can we rationally imagine how all the Christians in the World could meet together from so many Countryes, for the forging of things which were never done; much less how they should agree together about it; and least of all how they should keep this secret; but their Adversaries would have found it out, and made it known, some hint of it would have been given in History; all these things being laid together, we may rationally conclude, that the History of the Scripture is as certain, yea more certain than any prophane History; which we have the least doubt of; and if the Histories of Propheſies fulfilled, and Miracles wrought be true, it is a strong argument that the Scriptures which hereby are confirmed are indeed the Word of God. These Arguments for the Divine Authority of the Scriptures may be sufficient to stop the mouths of gain-sayers; but without the testimony of the Spirit in and by them, none will be sufficient to effect a Saving Faith. Thus it is evident from the Truth, and Divine Authority of the Scriptures, which do so clearly reveal and foretell it, that the Lord Jesus Christ will certainly appear to Judgment.

The second Argument to prove the certainty of Christ's appearance, may be drawn from the certainty of the Resurrection.

2. Arg. *If all the dead shall certainly be raised at the last day and the Lord Jesus Christ shall raise them, then the appearance of the Lord Jesus Christ to do it is certain: but all the dead shall certainly be raised at the last day, and the* Lord Jesus Christ *shall raise them, therefore the appearance of the Lord Jesus Christ is certain.*

1. That all the dead, which are or shall be brought into that state, shall be raised at the last day, is a truth so clear in the Scripture that nothing is more clear. The general resurrection of the dead, is one great *article* of our Christian Faith; one Principle of the Doctrine of Christ made mention of, by the *Apostle*, Heb. 6. 1, 2. *The Dead, small and great shall be raised, and stand before God*, Rev. 20 12. We read of the Resurrection of the *Just*, *Luk.* 14. 14. Of the Resurrection of the *Just* and *Unjust*. Acts. 24. 15. I might multiply many Scriptures to prove this Doctrine of the Resurrection, but I shall further speak but of two places which purposely treat thereof, and being so full of arguments, I shall make use of no other than there I find for the evidencing of this Truth.

1 The former Scripture is in *Mat.* 22. from *ver.* 23, to 34. *The same day came the Sadduces to him, which say there is no Resurrection, and asked him, saying, Master,* Moses *said, if a man dye, having no children, his Brother shall marry his Wife, and raise up Seed to his Brother. Now there were with us seven Brethren and the first, when he had married a Wife, deceased, and having no Issue, left his Wife unto his Brother. Likewise the second also, and the third unto the seventh. And last of all the Woman died also. Therefore, in the Resurrection, whose Wife shall she be of the seven, for they all had her. Jesus answered and said unto them, Ye do err; not knowing the Scriptures, nor the Power of God: For in the Resurrection*

on, they neither marry, nor are given in marriage, but are like the Angels of God in Heaven. But as touching the Reſurrection of the Dead, have ye not read that which was ſpoken unto you by God, ſaying I am the God of Abraham, and the God of Iſaac, and the God of Jacob? God is not the God of the Dead, but of the Living. And when the multitude heard this, they were aſtoniſhed at his Doctrine. And *v.* 34. it is ſaid, He put the Sadducees to ſilence. Here we have a Diſputation concerning the Doctrine of the Reſurrection, wherein we may take notice of,

1. The *Opponents*, and they were the *Sadducees*, who denyed the Reſurrection, they denyed the immortality of the Soul, for they ſaid there was no Angel nor Spirit, *Acts* 23. 8. And they denyed the Reſurrection of the Body.

2. The *Reſpondent*, and that was the *Lord Jeſus Chriſt*, the Wiſdom of the Father; he that when he was but twelve years old, did diſpute with the Doctors in the Temple, and filled all that heard him with aſtoniſhment at his underſtanding and anſwers, *Luk.* 2. 46, 47. And much more now, when he was ſo much encreaſed in Wiſdom, was he able to deal with the *Sadducees*, and anſwer them about this truth, of which (he coming out of the Boſom of the Father, and being acquainted with his ſecrets) he had ſo perfect knowledg; he had anſwered the *Herodians* before moſt wiſely to their enſnaring queſtions, whether it were lawful to pay tribute to *Caeſar*; and he was able to give anſwer to the *Sadducees* about the Reſurrection.

3. The Objection of the *Sadducees*. Maſter, *Moſes* ſaid, *&c.* their Argument againſt the Reſurrection is this, If there were a Reſurrection, then there would be a confuſion in relations, inſomuch as ſeven Men having been in this World married to one Woman,

man all of them would claim a property in her, and to whom should she belong, would not this breed a discord? Must not six of them with grief be deprived of her who once was their Wife? And could this agree with the state of perfection and happiness, in which all the just should be raised? The *Sadducees* thought now they had our Saviour upon the hip; they thought now it is likely that they should confound him with this Argument, that they should gravel him and shame him before the people; they could not answear it themselves, and they thought that our Saviour could not answer it neither; and truly the objection hath subtilty in it.

4. The answer of our Saviour lies in *ver.* 30. *In the Resurrection they neither marry nor are given in marriage, but are like the Angels of God in Heaven.* Hereby he gives them to understand there would be no confusion in Relations at the Resurrection, that there would be no enjoyment or deprivation of conjugal Relation there, because such Relations would then cease; and Men and Women would then be like Angels, which neither have such Relations, neither do stand in need of them; the end of such Relations will then cease, and the Relation will cease too.

1. One end of the Conjugal Relation here is, the Propagation of Mankind, insomuch as the number is incompleat, and will be incompleat till the end of the World, and the number is compleating by Generation; but at the Resurrection, the number of Mankind will be compleat; the number of the Elect will be perfect, and in this regard they will be like to Angels, whose number was compleat at the first, and therefore this end of Marriage ceasing, the Relation should cease also.

2. Another end of Marriage is mutual help; and this end also will cease; at the Resurrection the

Wicked

Wicked they *ſhall* have no help, the Righteous ſhall have *no need* of help from ſuch Relations; God will ſupply All, they will be perfect in him; God will be All, and in All: God will be inſtead of Father, Mother, Husband, Wife, and all unto them, like Angels they ſhall behold the Face of their Father, and have no need of Conjugal Relations.

5. And with this Anſwer to the *Saddeuces* Objection, we may take notice of Chriſt's Diſcovery of their *errour*, and the grounds thereof, namely their ignorance of the Scriptures, and the Power of God; whereby, our Saviour doth ſuggeſt a ſtrong Argument, to prove the Doctrine of the Reſurrection, drawn from the power of God, and the Scriptures; the Argument is this, If there be power in God to raiſe the Dead; and in the Scriptures he hath revealed that he will do it; then there will certainly be a Reſurrection of the Dead; But there is power in God to raiſe the Dead, and in the Scriptures he hath revealed that he will do it.

1. That there is Power in God to raiſe the Dead, is evident, and none which acknowledg his Deity can rationally deny; he that had power to make the World out of nothing, hath power to raiſe the dead out of their Graves; he that had power to give Life, hath power to reſtore it, he that hath all power, hath this power; he who is infinite in power, who is omnipotent, unto whom nothing is difficult, he can raiſe the Dead, and joyn Soul and Body together, after a long ſeparation. There is little doubt but God can raiſe the dead, but the great queſtion lies in his Will, whether he will or no. Therefore,

2. The Scriptures reveal his Will herein; he that in the Scriptures hath promiſed that he will raiſe the dead, being ſo powerful and faithful, he will certainly do it; but God hath promiſed in the Scriptures,

that

that he will raise the Dead. And though in the Old Testament the Doctrine of the Resurrection be spoken of more obscurely, yet our Saviour fetcheth a proof of the Doctrine out of the Book of *Moses*, which the *Sadduces* (as is observed) did only acknowledg, *Vers.* 31, 32. *As touching the Resurrection of the dead, have ye not read what was said to you by God, I am the God of* Abraham, *&c. God is not the God of the dead, but of the living*; our Saviour proves the Doctrine by strong inference drawn from this place, which needs a little opening to perceive the Argument,

It is not unlikely but our Saviour cleared the thing in more words, (for we have but the heads in Scripture of many things which were delivered in large discourses) he made it so clear that it satisfied the People, and silenced the *Sadduces*.

The Argument formed up is this: If God be the God of *Abraham*, and the God of *Isaac*, and the God of *Jacob*, when they are dead; then *Abraham*, *Isaac* and *Jacob* will rise again from the dead; and so there shall be a Resurrection from the dead; but God calls himself the God of *Abraham*, and the God of *Isaac*, and the God of *Jacob*, when they are dead, as they were, when he spake those words to *Moses* out of the Bush; therefore they shall rise from the dead. The Consequence our Saviour proves, because he is the God of the living and not of the dead; if that *Abraham*, and *Isaac*, and *Jacob*, be living before God, in regard of his purpose to raise them from the dead, because he is their God, when their bodies lie rotting in the Grave, and therefore they may be called living when dead, *by him who quickneth the dead, and calleth those things which are not* (but shall be) *as though they were*, Rom. 4. 17. then *Abraham*, and *Isaac*, and *Jacob*, shall be raised from the dead, as certainly

as

as if they were actually living; but they are living before God, in regard of his purpose and promise to make them alive; which is evident from the nature of the *Covenant* which he hath made with them, which doth include a promise of blessedness, and perfect happiness which he will give unto them. If God be the *God of Abraham*, and the *God of Isaac*, and the *God of Jacob*, he is their God in Covenant, and by consequence will make them perfectly happy, not only in regard of their Souls, by receiving them into Glory when they die; but also in regard of their Bodies too, by raising them from the dead at the last day, till which time their happiness is but in part, and imperfect; and therefore hence may strongly be inferred, that they shall be raised; and by consequence all in Covenant shall be raised, to receive the perfect happiness promised in the Covenant; and by parity of reason, that all out of Covenant shall be raised to receive the compleat punishment threatned to sinners for their sins; and by consequence that there shall be a general Resurrection. Thus our Saviour confirms this great Doctrine of the Resurrection, whereby he stopped the mouths of the *Sadduces*; his answer made the People astonished, and the *Sadduces* confounded, they came with their mouths open, but they went away with their mouths shut; they came with full cry, but they went away in silence; he put the *Sadduces* to silence.

2. The second Scripture to prove the Resurrection is in 1 *Cor. chap* 15. *throughout*: It seemeth, that some amongst the *Corinthians*, who called themselves Christians, did deny the Resurrection; now the scope of the Chapter is to refute this dangerous error, and to prove the Truth, which the Apostle doth by several Arguments.

1. The

1. The first Argument is drawn from the Resurrection of Christ; If Christ be risen from the Dead, then Believers which are his Members, shall be raised also; he will not suffer his Members to lie for ever rotting in the Grave because his Mystical Body then would never be grown up unto Perfection. Christ is the first Fruits of them that sleep, *v.* 10. As certainly as he was awakened out of his sleep in the Grave on the third day, so certainly shall all those that do, or shall sleep in Jesus, be awakened out of their Grave at the last day: But Christ is certainly risen from the dead, which the Apostle proves,

1. From the prediction thereof in the Scripture, as his Death was foretold, so also his Resurrection was foretold in the Type of *Jonah's* being cast out of the belly of the Whale on the third day.

2. From the Testimony of those Persons to whom the Lord Jesus Christ did appear after his Resurrection, namely of *Cephas*, all the Apostles, above five hundred Brethren at once, who saw him before his Ascension; and last of all, in that he was seen by himself upon the way to *Damascus* after his Ascension: all which Witnesses did with one mouth confirm the truth of Christ's Resurrection.

3. From the absurdities which would follow, if Christ were not risen.

1. The Apostles would then be found false Witnesses, and the Spirit of God which spake in them, would be a false Spirit, which is impossible.

2. then their preaching would be in vain, and the whole Doctrine of Christianity, which was built partly upon this Foundation, would fall to the ground.

3. Then their Faith would be in vain, because if Christ were still dead, he would not be a meet ob[illegible] for their Faith, for then he could not be the

Son

Son of God, nor a Mediator between God and Man.

4. Then Believers would be yet in their ſins; their ſins would remain unpardoned; becauſe ſatisfaction to God's Juſtice would not have been compleated, had the bonds of Death ſtill held our Saviour.

5. Then they which are fallen aſleep in Chriſt would be periſhed in regard of their Bodies, like the Beaſts when they die, becauſe if Chriſt were not riſen, it would be impoſſible that they ſhould ever riſe any more.

6. Then Believers ſhould have hope only in this life; becauſe if Chriſt were not riſen and aſcended into Heaven, to prepare room for them there, they could not have any good-grounded hope of ever being received into that place; and by conſequence it would follow, that Believers, the beſt of Men upon the earth, would be the moſt miſerable Men of all others, becauſe they are expoſed to ſo many ſufferings for the ſake of Jeſus Chriſt: if they had hope only in this life, they would be moſt miſerable in regard of ſorrow, (though not in regard of ſin) for their hopes of future glory do ſupport and comfort them under all their afflictions; if they ſhould loſe their hopes, they would loſe their comforts, and be of all others the moſt forlorn and ſorrowful, it would break their hearts and bring them to diſpair. Certainly then Chriſt is riſen, and as certainly ſhall the Dead be raiſed.

2. The ſecond Argument whereby the Apoſtle proves the Reſurrection, is drawn from the parallel between the firſt *Adam*, and Chriſt the *Second Adam*, v. 21, &c. *Since by man came death, by man alſo ſhall come the Reſurrection; for as in* Adam *all die, ſo in Chriſt ſhall all be made alive.* By *Adam* ſin came into the World

world, and death by sin, and death passed upon all his Posterity, because all have sinned, at least in him: By Christ came Righteousness into the World, and by Righteousness Life, and all his Posterity shall be raised by him unto eternal life at the last day, because all are partakers of his Righteousness.

3. The third Argument is drawn from the Reign of Christ at the right hand of the Father, until all his enemies be put under his feet; and the last Enemy which shall be destroyed is Death; and Death is no ways perfectly destroyed, but by the Resurrection of the dead out of their Graves, and the putting immortality upon the Body; then *When this corruptible shall put on incorruption; and this mortal shall put on immortality, Death shall be swallowed up in victory*; therefore since Death, with other Enemies, shall be put under Christ's Feet, it is of necessity that there should be a Resurrection.

4. The 4*th* Argument is in *v.* 29. *Else what shall they do that are baptized for the dead: if the dead rise not, why are they baptized for the dead?* The words are difficult: various are the Interpretations which are given: I like *Calvin's* best, if it will hold with the words, *Why are they baptized for the dead?* or *for dead?* that is, Why are they that are dying, and given over for dead, baptized? *If the Dead rise not*, why will any when they are going out of the World be baptized in the Name of *Christ?* If they did not hope for a Resurrection at the last; that as they are buried with him by Baptism unto death, so they should rise with him, not only unto newness of life here, but also unto everlasting Life and Glory hereafter.

5. The 5*th* Argument is drawn from the jeopardy and sufferings of Christians, which they would not undergo unless they had hopes of the Resurrection.

6. The

6. The denial of this Doctrine opens a door to licentiouſneſs. People would eat and drink, and let looſe the reins to ſenſual delights, and commit ſin with greedineſs, if they muſt die; and there were no hopes of a Reſurrection to glory and happineſs, and no fears of a Reſurrection to torment and miſery.

Beſides, Scripture-teſtimony and argument which is the only firm proof of the Reſurrection: I might add for illuſtration, ſome Emblems of the Reſurrection in nature.

Naturaliſts tell us of a *Phœnix* which riſeth out of the aſhes, into which ſhe had burned her ſelf before; but it is more certain, that ſome birds lie in holes dead all the Winter, and get life again in the Summer; we ſee Plants, Herbs, Flowers, and the like, wither in the Winter, and ſpring forth again when the cold weather is gon; we ſee the Sun ſets at night, and riſes again in the morning: And we our ſelves, as we have an Emblem of death upon us when we are aſleep, ſo our awaking again, and ariſing from our bed, is an Emblem of our Reſurrection at the laſt day. It is certain that the dead ſhall be raiſed, which hath been proved.

2. And ſecondly, It is certain that Chriſt ſhall raiſe them, *I will raiſe them at the laſt day*, Joh.6.40. this is ſpoken of believers: but it is ſpoken alſo of all, Joh.5.28, 29. *The hour is coming, in which all that are in their graves ſhall hear his voice, and come forth: they that have done good to the reſurrection of life, and they that have done evil to the reſurrection of damnation.*

Hence it ſtrongly follows, if the dead ſhall certainly be raiſed, and the Lord Jeſus ſhall raiſe them, that the appearance of Chriſt to do it is certain.

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3. *Arg.* The third Argument to prove the certain-

ty of Christs second appearance may be drawn from the certainty of the last general Judgment.

If there will certainly be a day of general Judgment, and the Lord Jesus Christ will be the Judg; then the second appearance of Christ is certain: But there will be certainly a day of general Judgment, and the Lord Jesus Christ will be the Judg; therefore Christs appearance is certain.

1. The certainty of the last Judgment is evident from Scripture. *Heb.* 6.2. 2 *Pet.* 3.9. *Rom.*2.5,6,7. and elsewhere frequently, and I shall further prove it by Scripture-Arguments.

It doth appear there will be a day of Judgment.

1. From Gods *appointment*, *Acts* 17.31. *He hath appointed a day wherein he will judg the World in righteousness*, God appointed the Creation of the World, which accordingly he effected: He appointed the Reconciliation of the World to himself, which he brought to pass; and having appointed the judgment of the world, it shall as certainly be brought to pass in its day. Nothing can frustrate Gods appointments, God being so Infinite in wisdom, doth not appoint any thing about which there shall be any reason to alter his determination; and God being so Infinite in power, nothing can hinder the effecting of what he hath determined shall be done.

2. From *Gods Supreme and Universal Sovereignty*; he is the blessed and the great Potentate, which rules over all the Kingdoms of the earth; *He is the King of Kings, and Lord of Lords*, 1 Tim. 6. 15. All the Children of men are not only his creatures, but also his subjects. As it is the work of earthly Kings to judg their subiects, and to dispense rewards and punishments; so God being the Supreme Sovereign, will Judge all his subjects. Kings are but Gods Vicegerents, they rule under him, and they must

must give an account unto him; God will Judg the Judges of the Earth; men do often Judg unrighteously, sometimes through their own wickedness and partiality; sometimes through ignorance and false information; the righteous are condemned by some, and notorious offenders are acquitted; and those which Judge most righteously, cannot find out all that should fall under the lash of the Law; and the strictest Laws of men do not reach all offences against God; therefore their is need that the Sovereign Lord and King should call the whole world to another Judgment, which will be at the last day.

3. From Gods most *excellent Wisdom* in the management of his Government over the Children of men; the wisdom of God now is much out of sight, and is little taken notice of in the world: There seems now to be a great disorder and confusion in the Government of men; the most faithful subjects of the King of Heaven in most places are trodden under foot, and have many bitter Cups put into their hands; and the most vile Traytors and Rebels, against the highest Majesty, are lifted up into the seat of honour, and spend much of their days in mirth and Jollity; we read in Scripture of the various and great afflictions of Gods People, *Heb.* 11. 36, 37. Some there were *mocked, and scourged, and tortured, they were sawn asunder, they were slain with the sword, they wandred about in sheep-skins, and Goat-skins, being destitute, afflicted and tormented*; and yet such as the *World was not worthy of*; where it is said of the wicked, *Psal.* 73. 5, 7, 10. *Their eyes stand out with fatness, they have more than heart could wish, and Waters of a full Cup are wring out unto them; and they are not in trouble like other Men, neither are they plagued like other men.* See also *Psal.* 17. 14. *Job* 21. from the 7th *vers.* to the 14th.

So that if their were not another Judgment, God would seem to have been an ill-contriver of Government for the welfare of his People, and to have ill-consulted his own glory in the World; yet his enemies would seem to have out-witted him; therefore it is needful there should be a day of Judgment, when all things shall be set at rights, and put in order; when Gods wisdom all along shall plainly appear in the view of all, and his glory be made manifest; when his People shall be exalted, and his enemies debased.

4. From the infinite Holiness of God, now the Holiness of God is trampled under foot by ungodly sinners; they scorn and deride it, wherever they see any Image or appearance thereof, they scoff at the name of a Saint; they hate holiness, and many do their uttermost to banish it the World; which is a high affront, which such Persons offer to the highest Majesty in this high attribute; it is therefore necessary that there should be a day of Judgment, that God may redeem the honour of his Holiness, which now lies under such contempt; then he will make his Holiness to shine with an amazing excellence in the eyes of all those that did despise it.

5. From Gods *Justice and righteousness*; God hath given unto Man a most just and righteous Law, and annexed threatnings of everlasting punishment, which he will inflict upon the breakers thereof, Gods Justice cannot be satisfied without execution of his vengance in the punishment of all transgressors, except it be of such who have an interest in the satisfaction, which was made by the Lord Jesus Christ; and all the Children of *Adam* being transgressors, and very few of them having an interest in Christ and his merits, and none receiving condign punishment for their sins in this life; therefore there will be a

day

day for the revelation of the just and righteous judgment of God, *Rom.* 2. 5. This righteousness of God doth engage him not only to punish the wicked for their sins, but also to give his People that reward which the Lord Jesus Christ hath purchased and prepared for them; therefore there must be a day for him to do it in.

Thus it doth appear, that their will be a day of generall judgment.

2. That Christ will be the judg, is also evident from Scripture, *Act* 17. 31. *He hath appointed a day wherein he will judg the World in righteousness by the Man whom he hath ordained, whereof he hath given assurance unto all Men, in that he hath raised him from the dead.* And *Rom.* 14. 10. *We shall all stand before the Judgment Seat of Christ.* And 2 *Cor.* 5. 10. *For we must all appear before the Judgment Seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad,* and Christs judicial proceedings are set forth at large, *Mat.* 25. Hence then it follows that the Lord Jesus Christ shall certainly appear to Judgment. I might add other Arguments drawn from the Faith, and Hope, and Expectation of the righteous, and Christs faithfulness, love, and the engagement of his honour to appear again: but so much concerning the certainty of Christs second appearance.

CHAP. XII.

3. *THe third thing promised, viz. to shew that the Lord Jesus Christ will quickly appear,* that is, 1. He will come within a short time. 2. He will come suddenly and unexpectedly, when he doth appear.

1. Christ will come quickly, that is, *within a short time,* Heb. 10. 37. *Yet a little while, and he that shall come will come, and will not tarry.* He that shall come

will come, there is the *certainty* of his coming, and yet a little while, he will come, and will not tarry, there is the *speediness* of his coming. *The Lord is at hand*, Phil. 4. 5. *The coming of the Lord draweth nigh*, James 5. 8. *The Judg standeth at the door*, ver. 9. *The end of all things is at hand*, 1 Pet. 4. 7. Therefore our days are called *the last days*, 2 Tim. 3. 1. *And upon us the ends of the World are come*, 1 Cor. 10. 11. We live in the end of the world, in the last days, in the old age thereof. The world hath as it were three Ages, the youth, the middle-age, and the old-age; the Youth of the world was from the Creation to the Flood; the middle-Age from the Flood to the first coming of Christ; the old-Age from the first coming of Christ, to the second coming: the old-age and last days of the world began in the Apostles time; now many of them are spent, and we are come not only to the declining years, but also to the decrepit age of the world: And if the Lord Jesus Christ were to come shortly in the days of the Apostles, much more shortly will he come now, when so many years are past since the Scriptures was writ, and these things foretold.

If any should doubt the certainty of Christs appearance, because the Scripture speaks of the speediness thereof, as if Christ had been in those days presently to come, and yet above sixteen hundred years are past since the Promise was made:

I answer, That the Apostle *Paul*, who in his first Epistle to the *Thessalonians* spake of Christs coming, as if it might be in his time, 1 *Thes.* 4. 16, 17. *The Lord himself will descend from heaven with a shout*, &c. *And the dead in Christ shall rise first, then we which are alive and remain, shall be caught up in the Clouds*, &c. The same Apostle tells the *Thessalonians* in his second Epistle, *Chap.* 2. 3. *That the day of the Lord should not come*,

come, till there was a falling away, and the man of ſin ſhould be revealed, &c. And *verſ.* 7. That there was then a let to the Revelation of the man of ſin, which was the Heatheniſh *Roman* Empire, which it was not likely in haſte, neither was removed till ſome hundred of years after: and therefore it is evident from that place, that the coming of the Lord was not to be until ſeveral Ages after the writing of the Scriptures. This may by ſufficient to give ſatisfaction concerning the length of time, ſince the Scripture tells us that the Lord Jeſus would quickly appear.

If any profane Mockers ſhall ſcoff at this anſwer, and ſay, Where is the promiſe of his coming? Do not all things remain as they were ſince the Creation? Do not the Sun, and Moon, and Stars keep their conſtant courſe? And what likelihood of the darkning of the Sun, and falling of the Stars, and the paſſing away of the Heavens with a great noiſe? Is not the Earth eſtabliſhed upon ſure foundations, and what likelihood of moving it and burning it, with the works which are upon it? and if Chriſt would have come ſo quickly, would not he have been here before now? I anſwer,

1. That the Apoſtle *Peter* foretels, that in the laſt days ſuch ſcoffers ſhould ariſe, 2 *Pet.* 3. 3, 4.

2. That all things are not as they were from the Creation, for the World in the time of *Noah* was drowned with the Flood, *Noah* only excepted, and thoſe which were with him in the Ark; ſurely there was a great transformation of things in that Age, *verſ.* 5, 6.

3. That by the ſame word of command, whereby the Old World was drowned with Water, by the ſame Word, the World that now is ſhall be burned with *Fire, at the day of Judgment, and perdition of the ungodly*, ver. 7.

4. That though many hundred years be past since the promise, that the Lord would come quickly, yet there is not a failure, in regard of God; for though the time be long, in regard of our account, who are of so short continuance; and time seems tedious to us; because of our miseries of our short life; yet in regard of the eternal God, the time is but short, for in his sight *a thousand years is but as one day*, and by that account there are not yet two days past since the promise, *vers.* 8.

5. The reason of Gods protracting this appearance of Jesus Christ to judgment, is for our sakes; it is from his long-sufferings to us-ward, that hereby he might lead us unto repentance, *ver.* 9. The Lord hath a number to be called, some of which may be unborn, others not yet new-born, but scattered amongst the wicked; but when the Elect are all called, and perswaded to repent and believe, and are gathered into Gods Family, I doubt not but the Lord Jesus Christ will be here immediately. The Lord Jesus surely now will come within a short time; the certain time of his appearance is unknown, *Matth.* 24. 36. *But of that day and hour knoweth no Man, no not the Angels, but the father only*; this is a secret which God hath locked up in his own breast, it is written in the Book of this Decree, and however other things are revealed and unfolded to Men, yet the leaf where this is written is foulded up and sealed, so that none can read it; yet surely it cannot be long before the Mystery be finished, and Christ be revealed from Heaven; yet a little while and he will be here, he stands at the Door, and the Door will quickly be opened, and then he will make his appearance.

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2. The Lord Jesus Christ will come quickly, that

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is, ſuddenly and unexpectedly, eſpecially in regard of the ungodly world. *The day of the Lord will come as a ſnare upon all them that dwell on the face of the whole Earth*, Luk. 21. 34, 35. *And ſudden deſtruction will then come upon the wicked, as pains on a Woman with Child*, 1 Theſ. 5. 3. The Lord will come *in a moment, in the twinkling of an eye*, 1 Cor 15. 52. *As lightning cometh out of the Eaſt, and ſhineth unto the Weſt, ſo ſhall the coming of the Son of Man be*, Matth. 24. 27. Further, this coming of the Lord Jeſus is ſet forth in Scripture.

1. By the coming of a thief in the night, *Rev.* 16. 15. *Behold I come as a Thief*. 1 Theſ. 5. 2. *For your ſelves know perfectly, that the day of the Lord ſo cometh as a thief in the night*, 2 Pet. 3. 10. *The day of the Lord cometh as a Thief in the night in which the Heavens ſhall paſs away with a great noiſe*, &c. The Lord will not come like a thief, in regard of any wicked purpoſe and deſign; but he will come like a Thief, in regard of the ſuddenneſs and unexpectedneſs of his coming. Men do not think of, they do not know of, they are not aware of, they do not deſire the coming of Thieves: So the Lord will come at a time which men do not know of, when they do not think of it, when they are not aware of it; and he will be more unwelcome at his ſecond appearance to the greateſt part of the World, than a thief, who comes ſuddenly in the night, and breaks in upon their Houſes, to ſteal their Goods and take away their lives; when the Lord Jeſus ſhall ſuddenly unfold the doors of Heaven, and come down in his Glory, and ſummon the wicked to Judgment, how will they ſtart, and be affrighted out of their deep ſleep of ſecurity, and be filled with horrour and amazement!

2. Chriſts coming is ſet forth by the coming of a Bride-

Bridegroom at midnight, in the parable of the ten Virgins, *Math.* 25. 6. *At midnight there was a cry made, behold the Bridegroom cometh, go ye forth to meet him.* The Virgins were all asleep, the wise as well as the foolish, they did not expect the Bridegroom at that time; the coming of Christ will be sudden and unexpected, as to the particular time unto his own Disciples; yet they will quickly arise, and trim their Lamps, and receive him with joy, when the Lamps of the foolish Virgins, for want of Oyl, will go out, and they shall be shut out of the Bride-chamber of Heaven for ever.

3. Christs coming is set forth by the coming of the flood upon the old World, and *Noah*'s entring into the Ark: Luk. 17. 26, 27. *And as it was in the days of* Noah, *so shall it be in the days of the Son of Man; They did eat, they drank, they married Wives; they were given in marriage, until the day that* Noah *entred into the Ark, and the Flood came and destroyed them all.* The old world was very licentious, and secure in the days of *Noah*; though universal ruines and destruction were so near, yet it being a thing which was unseen, they did not expect it, nor take any care to prevent it. It is said of *Noah*, Heb. 11. 7. That *by faith being warned of God, of things not seen as yet, moved with fear, he prepared an Ark to the saving of his house*: By faith he knew that the flood would come, when there was no appearance of it, nor possibility, in regard of the ordinary way of the working of second causes; he believed it, because God, who would effect it, and who cannot lye, had foretold it; and therefore he prepared, according to Gods direction, this great Vessel, to defend himself and Family, and some living Creatures of every kind, against the Waters, which he foresaw were coming upon the earth; but the ungodly World, having

having no eye of Faith, could not discern this unseen thing; it is most likely they heard often of it by *Noah*, who was a preacher of righteousness; but they did not believe it, therefore they did not expect it, nor fear it, nor prepare for it; they eat, and drank, and slept, and sinn'd as if no such thing had been coming upon them: It is likely, when they saw *Noah* build the Ark, such a large and capacious Vessel, on the dry Land, that they scoffed at him, and accounted him no better than a mad-man, as we should do a Man that should build a Ship on the top of a mountain, and expect the Waters should come up thither, and wast it away.

But when the days of an hundred and twenty years, which the Lord had appointed the old world to continue, after his threatning of their destruction, were expired; when the decree had brought forth, and the year of Gods recompence was come, and the day of his fierce Anger, wherein he sent the flood upon the earth, O the terrour and amazement which did surprize the secure sinners of the world at that time! when the Windows of Heaven were opened from above, out of which God looked forth upon sinners, with such a furious countenance and poured forth his anger in such streams of water; and the fountains of the great deep were opened from beneath, and the flood began to arise, and lift up the head, and swell about them; when the Valleys were filled with running waters, and the Plains were covered, as if they had been a Sea; when this Enemy did combine so many forces together, (having a Commission from God to destroy) and strengthened it self on every side, and environed these rebellious sinners round about, and assailed them in every quarter; when not only smaller Cottages were overturned, but also the streams break

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in with irreſiſtible force upon the ſtrongeſt and greateſt Edifices; when great doors were lifted off of their hinges, or broken to pieces, and the Water (like a thief) climbed in at the Windows, and roaring all about with a hideous noiſe, purſued thoſe which fled from it, following them up ſtairs, even to the higheſt room untill it had overtaken them, and devoured them without mercy; think what a hurry and affright the World was in at that time; how every one ſhifted for himſelf, if poſſible, to preſerve himſelf from the fury of this Conqueror; how they forſook the lower grounds, and flocked together to the Hill-Countryes in great haſte, leaving their ſubſtance behind them, with a ſad heart; how they were drenched with the Rain from Heaven, and wet to the skin as they went along, and ſcarcely were able to take breath, the ſtorms were ſo impetuous about them; and when they perceived the flood to beſet the higheſt Mountains, (whither ſome of them were fled, and upon the top of which ſome of them had climbed, hoping (it may be) that they had got unto an inacceſſible Place) and that the billows were mounting towards them; and now the whole World ſeeth their death and ruine to be inevitable, that there was no contending with, no reſiſting or flying from theſe armed Waters, which God had ſent to execute his vengeance upon them for their ſins; we may imagine ſomething of the horrible perplexity of their minds: O how did they look one upon another, when ſuch a judgment as this was come upon them, which they never looked for! how did they ſpeak! how did they weep! how did they cry and ſcreek! what diſtreſs was there then upon all Nations, and how did their hearts fail them, and ſink within them through fear, when they looked upon the Flood that was come upon the Earth; when

they

they heard the winds blowing, and waves roaring, and ſaw no way of eſcaping? Then they which had heard *Noah* foretel and threaten them with this judgment, too late believed the truth of his words, which before they did not regard; then they which had ſeen *Noah* build the Ark, and had accounted him no better than mad, were convinced of their own folly and madneſs, that they did not with him take ſome courſe for the defence of themſelves at this time; then they were perſwaded of *Noah's* wiſdom above all others on the earth, and could have wiſhed that they had imitated his wiſdom, in building for themſelves ſuch another Ark, or that they were with him in his; and poſſibly ſome, when the waters were come, and *Noah* was ſhut in by God in his ark, might run to the place and endeavour to clamber into it, and be waſhed off with the ſtream.

Thus will it be at the ſecond coming of the Lord Jeſus Chriſt to Judgment, his coming will be ſudden and unexpected: The wicked of the earth will be eating and drinking, marrying and giving in marriage; they will be as ſenſual and ſinful, and as ſecure withal, as they are at this day; they are told frequently, by the preaching of the Word, that the day of Judgment is appointed, and that it haſtneth greatly; that the Lord Jeſus Chriſt will come, and that he will come quickly; but they want faith to believe it, and therefore they do not expect it, nor fear it, nor prepare for it: It is ſaid, *Luke* 18. 8. *When the Son of Man cometh, ſhall he find faith on the earth?* Some interpret this place as ſpoken not of Chriſts ſecond perſonal coming to Judgment; but of his coming in a way of eminent deliverance of his people from the cruelty and oppreſſion of their enemies, which will be ſo ſtrong and unexpected, becauſe they ſhall be brought ſo low, inſomuch that there

there will hardly be faith in any to believe a deliverance. Others interpret this place, as speaking of Christs last appearance to Judgment; that the earth will then be generally secure, and that wicked men, and unbelievers, and oppressors of Gods People will abound, and that true believers will be rare, and very hardly to be found: I shall not determine which is the true sense of the place, but sure I am the wicked will be many, and very secure at the day of Christ's appearance; though the wicked be forewarned of this day, yet they do not believe this thing, than which nothing is more certain; the wicked, which are mingled amongst Gods People, think strange that they do not run with them unto the same excess of riot; they look upon them as no better than fools, and people besides themselves, when they see them deny themselves, slight the pleasures and profits, and vanities of the world, and are so sollicitous above all other things to prepare an Ark for the saving of their souls, to get an interest in Jesus Christ, typified by the Ark, that under his shelter they may be defended from the storm of Gods wrath, which shall beat upon the head of the wicked at the last day. The wicked do expect Christ's coming no more than the old world did the Flood in the days of *Noah*.

But when the time which the Lord hath appointed the world to continue, is expired, and the Angel hath lifted up his hand to Heaven, and sworn by him that liveth for ever and ever, that time shall be no longer; when the mystery of God is finished, and all the things to be done in the world are accomplished, and the day of Judgment of old ordained, is now come, and Christ hath received his Commission from his Father to summon all to his Judgment seat: O the dread that will on that day fall upon the wicked

tribes

tribes of the earth! when they ſhall ſee the Heavens opened above, and ſuch a glorious Majeſty, with ſuch a glorious Train appear in the Air; and when the earth and the graves ſhall be open beneath, and all the dead bodies of all generations ſhall be raiſed and come forth, and ſome of them ſhall be caught up to meet the Lord in the Clouds, and themſelves with the moſt to be left behind; and when they feel the Wrath of God to begin to aſſail them like a Flood, and to be poured into their ſouls like water; when they ſee Chriſt coming in flaming fire to take Vengeance upon them for their ſins: O this will be an unexpected and terrible appearance, and ſo much the more terrible, by how much the leſs expected: Then they will not endeavour to climb up mountains, but to creep under them to hide them from the wrath of the Lamb, but all to no purpoſe, no mountain will receive them, for all the mountains, and earth it ſelf, with the Heavens, will flee away from the face of the Lord Jeſus Chriſt, when his Throne is ſet for Judgment, *Rev.* 20. 11. they will then look about them, and perceive all refuge to fail them, and no way of eſcaping for them; then they will with grief remember the warnings which they had of theſe things, and be vexed at the very heart that they didnot take warning; then they will wiſh for an Ark; and O that they had an intereſt in Jeſus Chriſt! and they will account believers, whom once they eſteemed as fools and mad-men, to have been the wiſeſt People upon the earth; and O that they were in their condition! poſſibly ſome may endeavour to clamber up into the air with them, when they are aſcended to their Lord; but they will have weights ſufficient to keep them down. The dread of ſinners at the laſt day, when Chriſt doth come ſo ſuddenly and unexpectedly will be far greater than the dread of the old world in the days of the Flood.

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4. And lastly, to name no more, the suddenness and unexpectedness of Christs coming is set forth by the raining of Fire and Brimstone from Heaven upon *Sodom*, and *Lots* going out of that wicked place, Luke 17. 28, 29, 30. *Likewise as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded: but the same day that* Lot *went out of* Sodom, *it rained fire and brimstone from Heaven, and destroyed them all: Even thus shall it be in the day when the Son of man shall be revealed.* The *Sodomites* were notoriously wicked, they were worse than beasts; they would have offered violence, and buggered the very Angels which were sent to *Lot*; they were generally wicked, there were not so many as ten righteous Persons in the place, though righteous *Lot* dwelt amongst them: it is likely there was not one righteous Person, besides what was in *Lots* family; and though they were so wicked, and the cry of their sins were gone up to Heaven, and the Lord was provoked unto so great displeasure by them; yet they are jovial and secure; they did not think in the midst of their Peace, that sudden destruction was so near; *Abraham* with his servants had not long before delivered them out of the hand *Chedorlaomer*, (against whom they had rebelled) and *Amraphel*, and the other Kings which had conquered them and sackt the place; they did not think of a more furious enemy, who was arming himself against them, even the King of Heaven, against whom they had worse rebelled, and out of whose hands none could deliver them; They eat, and they drank, they did not think that their flesh, and all the provisions thereof should so soon be devoured by flames; they bought and they sold, they did little expect that both Money and Merchandize should be consumed so suddenly; they planted, and they builded, they did not

in the leaſt imagine that inſtead of ſhowrs of Rain from Heaven to water their Plants, to make them grow, they ſhall have ſhowres of Fire and Brimſtone to burn up their plants, and burn down their houſes to the ground. The *Sodomites* did not in the leaſt look for ſuch a Judgment as this: it is ſaid, *Gen.* 19. 14. *That* Lot *went out and ſpake to his Sons-in-law, which had married his Daughters, and ſaid, Up, get you out of this place, for the Lord will deſtroy this City: but he ſeemed as one that mocked unto his Sons-in-law.* His words were unto them like idle tales, which they did not believe, otherwiſe they would not have remained in the place untill they had been conſumed; and if *Lot's* Sons-in-law, (who in likelihood were ſome of the beſt of the place) did not believe nor expect the judgment, though they were forewarned by their Father; much leſs did the reſt of the *Sodomites* expect it, that had not before heard of it. This Fire from Heaven was altogether unexpected in *Sodom.*

But the ſame day that Lot *went out of Sodom, it rained Fire and Brimſtone upon them and deſtroyed them all.* The morning was clear, when *Lot* went forth, and the Sun did ſhine with the glorious brightneſs, when he got into *Zoar*; but then we may imagine that a ſtrang darkneſs did quickly fill the Heavens, when the Lord came down clothed with vengeance as with a garment, and wrapped in thick Clouds of the Sky; when the Lord thundered in the Heavens, and the higheſt gave his voice, Hail-ſtones and coals of fire; when the Lord rained Fire and brimſtone upon the place; Who can utter the horrible perplexity of the *Sodomites* on that day, under this unthought of, unexpected, ſudden, and ſo dreadful unheard-of Judgment? when they opened their windows and doors of their houſes in the morning, and perceived

ved the fashion of the Heavens to be altered, and the tempest of Fire and Brimstone to beat in upon them so sorely and suddenly; when the air was strangely coverted into fire, and such scalding sulphurious matter enkindled by the Breath of God, did fall upon them; when the whole place was put into flames together, and every house was set on Fire by this Fire from Heaven; when they saw if they went forth of doors, they should be burnt by the Fire of Heaven, if they stayed within, they should be burnt by the fire of their houses; when there was such a dreadful burning heat by the Fire, accompanied with such a stinking, noysome, suffocating smoke by the brimstone; when there was a little kind of Hell in that place both for torment and sin; O the dread of the *Sodomites* at that time! then those Beasts which would have forced themselves into *Lots* doors, to commit lewdness, and were strucken by the Angels with blindness, when they began to feel the violence of this Fire, and their pampered flesh began to be roasted by these flames, how did they howl like dogs? how did they roar and yell with anguish and horror? Then all the sinners of the place, whose sins before went up with such a loud cry into the ears of God, what a loud cry did they send forth out of every house under the sense of their torments? then the Sons-in-law of *Lot*, who were forewarned, I believe, were above others perplexed and filled with unspeakable vexation, that they did not hearken to the voice of their Father, and remove with him from that place before the Fire came; then they knew he did not mock them, but was in good earnest, and that his words were not idle tales, but the truth of Gods intention, which he was sent to give them notice of: *Sodom* is now made a fiery Furnace, and all the wicked of the

place are consumed together suddenly and unexpectedly.

Even thus will it be in the day when the Son of Man shall be revealed, when the Lord Jesus Christ shall come to Judgment. The world is very wicked, and the longer it doth continue, the worse it grows; the sins of the wicked world, like the sins of *Sodom* have gone up with a loud Cry to God; and the Lord hath exercised his patience a long time to lead them unto Repentance; and if there had not been some righteous persons on the earth, the day of Judgment would have been long ago; if there had not been some *Lots* in *Sodom*, I mean some Elect persons in their sins, that are yet to be called, and some as yet unborn, that must be gathered, the World would ere this have been consumed, for the wickedness thereof; there is a measure appointed for the Worlds sins, which will be filled up, and there is a number appointed of chosen persons, who ere long will be brought in, and so soon as *Lot* is got into *Zoar*, God rains Fire and Brimstone on *Sodom*; and I conceive that so soon as all the Elect persons are got into Christ, that then Christ will appear to Judgment; and as it was in the days of *Lot*, so will it be on the day of Christs appearance; the wicked of the World will be secure, eating and drinking, buying and selling, planting and building.

The day before Christ cometh will be a *merry day* with some ungodly sinners, they will be eating and drinking, feasting and carouzing, singing and rejoycing, and putting the evil day far from them, even when it is so very near; but how will their chear be changed the next morning; how will their singing be turned into howling, and their joy into heavinesse and dreadful terror?

The day before will be a *gainful day*, it may be with many in their buying and selling, possibly they may have got a good bargain in their buying, and got good profit in their selling; and it may be a *busie day* with others in their planting and building, which may fill their time and thoughts with worldly care and contrivements for many years to come, little thinking that the world is not of a years, nor two days standing Longer; but O what terror will seize upon these worldlings the next morning, when Christ doth appear to judge them! and they find, that whilst they have gained something in the world, which they cannot now keep, and will yield no profit in this day of wrath, that they have lost their souls and happiness for ever, which they cannot regain; that whilst they have been busie about trifles, they have neglected the one thing necessary; then they will wish, that instead of planting Trees in their ground, they had spent their time in getting grace planted in their hearts; that instead of building houses for their bodies, they had laid a good foundations for this time, and got a title to the building of God, the house not made with hands, which is durable and eternal.

The day before Christs coming will be a *sinning day* with all the wicked, and a *day of general security*; some will be swearing and cursing, others will be oppressing and grinding the faces of the poor, others will be reproaching and persecuting of Gods people; and the very night before, it may be many wicked persons may be got together Carding, and Dicing, and Drinking all night unto Drunkenness, and others may be got into the unclean Bed, and there lye in their filthiness, and all will be sleeping in sin and security; but the sound of the last Trumpet will startle and awaken them all; when sinners

open their eyes on this morning, and ſee the Heavens open before them, and the Lord Jeſus Chriſt deſcend in ſuch glory as hath been deſcribed, none can utter what their perplexity will be at that day; and the ſuddenneſs of Chriſts coming will make their horror the greater; ſome of them were told of this day of Fire, when the Heavens ſhould paſs away with a great noiſe, and the Elements ſhould melt with fervent heat, and the earth (with the works thereof) ſhould be burnt up, and what courſe they ſhould take to eſcape the vengeance of this day, they were perſwaded to leave their ſins, to flee from the wrath to come, to haſten out of *Sodom*, if they would not be conſumed in its flames; to get away, and not look back, to flee preſently into *Zoar*, where only they could be hid, to get into the City of refuge, if they would eſcape the vengeance which did purſue them, which had them upon the chaſe; they were invited into Gods Family, and into the arms of his mercy; they were invited unto Chriſt, and to partake of his grace freely; they were told again, and again, if they did go on in the way of ſin, that iniquity would be their ruine, that ſo long as they did abide in a ſtate of impenitency and unbelief, that the wrath of God did abide on them; they were told how ſweet a Saviour the Lord Jeſus Chriſt was, and how ready he would be to receive them, if they applied themſelves by faith, with repentance for ſin unto him; and they were told how furious and inexorable a Judg he would be, and what vengeance he would take upon them at the laſt day, if they did not take warning in the day of grace, which they had allowed them; they were told that Hell Fire was very hot and intollerable, and that Heavens pleaſures were very ſweet, and moſt deſirable, and they were earneſtly entreat-

ed to fly from the former, and accept of the latter, upon the most reasonable terms, on which they were proffered: But they were like *Lot*'s Sons-in-Law, they did not believe: Ministers which warned them, seem'd in their eyes, as if they had mocked them, their words seemed like idle tales; whatever haste the *Lots* made out of *Sodom*, they would not stir; they did not look after a *Zoar* to flie unto; they hugged their sins, and would not leave them; they heard of Christ, but they neglected, slighted, refused him; they did not apprehend such need, which they had of a Saviour; they were fearless of future wrath, and careless of the salvation and happiness of their souls. But when Christ doth come down so suddenly and unexpectedly to judge and condemn them, and shall cast them into the Lake, which burns with Fire and Brimstone; then they will remember these things with vexation, far greater than that of *Lot*'s Sons-in-Law, (when Fire and Brimstone was rained from heaven upon them) who would not hearken to the counsel of their Father to escape it.

CHAP. XIII

The Application.

THe Lord Jesus Christ will certainly and quickly appear.

The day is appointed by the eternal and unalterable decree of God, and he hath revealed the thing, though not the time, in his word of truth; the day approacheth, it cannot be far off; time is flying away upon swift wings; the day of the World is almost spent, the shaddows of its evening are stretched forth to a great length; yet a litle while, and Christ will be here; he will appear in his glory; never did eye of Man behold such glory and majesty in the greatest earthly Potentate, as will be seen in the Lord Jesus Christ

Chriſt on this day; all the ſtate, and pomp, and ſplendor, and glittering glory, which ſome Princes have been decked withall in their Triumphant ſhews, is no more to be compared with the pomp and ſplendor of the Lord Jeſus Chriſt in this appearance, than the ſhining of a Candle, or Glow-worm, or rotten ſtick in the night, is to be compared with the ſhining of the Sun, in its noon-day glory: Ere long the great Gates of Heaven will lift up their heads, and thoſe everlaſting Doors (within which Chriſt doth, for the preſent, remain) will be opened; and then this King of Glory will come forth, and come down with marvellous ſplendor and brightneſs of Majeſty; It is ſaid, *Pſal.* 47. 5. *God is gone up with a ſhout, the Lord with the ſound of the Trumpet*; then God will come down with a ſhout, the Lord with the ſound of a Trumpet, 1 *Theſſ.* 4. 16. *The Chariots of the Lord are twenty thouſand, even thouſands of Angels, Pſal.* 68. 17. All the holy Angels ſhall attend upon him, and blow the Trumpet before him, at this laſt Aſſizes, to awaken and ſummon the World to judgment: then the Sun in the Firmament will be darkned, when this more glorious Sun doth appear; then the whole frame of Heaven will ſhake, and the foundations of the Earth will be moved, the everlaſting Mountains will bow, and the perpetual Hills will ſhrink; yea the Heavens will paſs away with a great noiſe, and like a skroll be rolled together, and the Elements will melt with fervent heat, and the Earth will be on Fire, and every Mountain and Iſland will flee away from before his face; then the Sea will roar, and all living Creatures, likely, will be in a ſtrange conſternation; then the wicked Tribes of the Earth will mourn, and the Saints will rejoyce at this glorious appearance of the great God, and their Saviour.

But who will be alive on this glorious day? who will be the Spectators of these great things? whose eyes shall behold this blessed sight? who shall see the Lord Jesus come in such glory? many Kings and Prophets, and righteous Men desired to see Christ come in the flesh, and did not see him; and to hear the things which he taught, but they did not obtain their desire; many Generations were asleep in their Graves before Christs first appearance; the righteous saw him afar off, and darkly, in types and figures; few lived in the days when our Saviours abode was upon the Earth; he had not many Disciples whom he made happy with his personal acquaintance and abode with them; a great access there had been since Christs departure, unto the Church, who though they have loved him, and believed in him, yet they never saw him with bodily eyes; Three things one desired to see, *Christ* in the flesh, *Paul* in the Pulpit, and *Rome* in its glory; but past things are fled out of sight, and the wishes of such things are to no purpose; death hath closed the eyes of many millions of Christs Disciples, who have heard the report of him, but never saw him: And is not their hopes of seeing Christ perished in the Graves with their bodies, which are turned into rottenness and putrefaction? and are not we all hastning towards those dark Chambers, where no beam of light doth shine, and nothing can be seen? the righteous indeed which remain, when Christ doth come down, will be happy, when they see their Lord in the air: but if we die before the time, what shall we be the better?

Beloved, let me tell you, or rather believe the Word of God, which doth tell you, that all of you will be spectators of the great things which shall come to pass at the last day; all Generations of Men and Women that ever lived upon the face of the

Earth,

Earth, and are ſleeping in the duſt, ſhall then be awakened, and raiſed, and be alive together, and you ſhall be found alive amongſt them: that which our Saviour ſpake to the chief Prieſts and Elders of the *Jews*, before whom he was accuſed, and ſtood as a Priſoner. *Hereafter ye ſhall ſee the Son of Man ſitting at the right hand of Power, and coming in the Clouds of Heaven*, Mat. 26. 44. The ſame may I ſay unto all you that hear me this day, hereafter ye ſhall ſee the Son of Man coming in the Clouds of Heaven: *Rev.* 1. 7. *Behold, he cometh with Clouds, and every eye ſhall ſee him.* Theſe very eyes with which you look upon me, or one upon another, ſhall ſee the Lord Jeſus Chriſt come in the air; theſe very ears with which you hear me preach this Doctrine unto you, ſhall hear the ſound of the laſt Trumpet, and the great ſhout with which Chriſt will deſcend out of his Fathers Palace into this inferiour world; theſe very bodies which are ſtanding or ſitting in this place, muſt ſtand before Chriſts Tribunal Seat at the laſt day

Death hath a commiſſion from God to pull you out of your habitation, and drag your bodies into its priſon, and this enemy is upon the way, and hath you all in purſuit, and how near he is come to your Doors you do not know, his arrows are flying about your ears, and you will be ſmitten ſooner or later, either when you are younger or older, none can eſcape his ſtroke; your time is waſting, your Glaſs is running, and ere long you will be expiring your laſt breath, and theſe bodies which you are clothing, and feeding, and providing for every day, will lie a dying, and be carried by your mourning friends, to your Graves; And as certain as death, ſo certain will your Reſurrection be at Chriſts coming. *Chriſt hath received a Commiſſion from God* to judge the

World,

World, and he will come down from Heaven with the Keys of Death and Hell, and open the doors where you shall have your lodging, and bring you forth to judgment; I must awake on that day, if I fall asleep into my Grave before, and arise, and give an account of my self, and the souls committed to my charge unto my Lord and Master; and you must awake also, and give an account of your selves and actions, unto this glorious Judge; your lives then will be reviewed, your actions will be examined, and it will be known then what you have been doing ever since you came into the World, how you have spent your time, how you have improved the seasons and means of Grace; then it will appear who are Christs Sheep, and who the Goats, however they now flock together, sometimes in one company; who are wise, and who the foolish Virgins, however now all have Lamps shining: then it will be known who have been wise unto salvation, who have made their peace with God in the way, who have furnished their hearts with grace, laid up their treasure in Heaven, and improved their tallents for their Masters use upon the Earth, and who have foolishly slipt and sinned away the harvest, and day of grace, neglecting Christ, and the things which belonged to their peace and happiness, until they were hid from their eyes, who have been Hipocrites and Unbelievers, and served divers lusts, instead of serving the Lord of life and glory: and all ungodly sinners will be found out and punished: then all of you, yea the whole world will believe the Doctrine, which we now preach concerning the vanity of the Creatures, the evil of sin, the necessity of Christ, the excellency of grace, the happiness of Gods children; and O what will the pardon of sin, the favour of God, the least measure of grace be worth then? our Doctrine con-

concerning theſe things is as true now, and the worth of Chriſt and grace, and ſalvation as great, though then Mens valuation will be greater, becauſe the worth will be more apparent.

But give me leave to apply this Doctrine concerning the certainty and ſpeedineſs of the coming of Chriſt to Judgment.

1. *To Sinners*
2. *To Believers.*
3. *To Both.*

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1. I ſhall ſpeak to ſinners,
   1. *To diſcover them.*
   2. *To awaken them*
   3. *To exhort them.*

1. *For the Diſcovery of Sinners.*

Will the Lord Jeſus Chriſt certainly and quickly appear to Judgment? And muſt the whole World be ſummoned unto his Bar? Surely then it doth above all things concern all of you to ſit down, and conſider how you are provided for this day; all of you will be ſpectators of Chriſt, and his glory on that day; but you will not be idle ſpectators, as ſometimes you have been of great ſhews in the City, whilſt it was yet ſtanding, which have paſſed away, and you have gone away without much regard of the things you have ſeen; No, you will all be moſt highly concerned in this appearance of Chriſt, more then Perſons, who are to be tried for their lives, are concerneed at the appearance of the Judge, who comes to paſs ſentence upon them; you will all be tried on that day, and your everlaſting weal, or wo, will depend upon the account you ſhall give, and the ſentence which ſhall be pronounced upon you by the great Judge: therefore let me beſeech you all to examin your ſelves, whether you are prepared for this

day

day of Judgment; It will be a woful day to such sinners, whom the Lord Jesus will condemn unto everlasting torments: and are there no such Persons amongst you? are there no ungodly ones gathered together into this place? are all of you Saints and Children of God? if you are not such, you will wish you had been such at that time; but are you all such now? the worst of you may be such, if you seriously, deligently, and timely seek such a priviledge; but are you such yet? are there not many here, whom the Lord Jesus Christ will come in flaming Fire to take vengeance upon? It would take up too much room to speak of all those sinners whom Christ will condemn, especially having already spoken particularly of them under the conviction, from *page* 87. *to* 115. But briefly and more summarily for the discovery of such Persons, that you may examine your selves whether you are in their number. The sinners which Christ will condemn at his appearance, may be known by these Characters: They are,

1. *Carnal.*
2. *Sensual.*
3. *Earthly.*
4. *Devilish.*

1. Christ will condemn such as are *Carnal*, I mean such as are in the flesh; such as are in the state of nature, such as never were regenerated or born again by the Word and Spirit, as never have had experience of a work of grace upon their hearts: such as are blind, and never had their eyes opened to see their sin and their Saviour, who are muffled up in darkness, and hoodwinked with the vail of ignorance and unbelief, and upon whose eyes there are such thick scales, that the glorious light of the Gospel hath never been discerned by them in a spiritual and saving way: such who are asleep, and never had their con-

conſciences awakened out of their carnal ſecurity, whoſe conſciences are ſeared as with a hot Iron, and permit them to ſin with little check or controll; ſuch who are dead in ſin, and never were quickned by the Spirit of life; ſuch as are ſlaves to their luſts, and under the reigning power of ſin, and never were delivered from this worſe than Turkiſh bondage; that never were converted, and ſavingly changed; never were humbled and emptied of themſelves, never truly repented, and mourned for ſin, never were powerfully drawn unto, and ſavingly cloſed with Jeſus Chriſt; that never were renewed in their minds and hearts, transformed after the Image of God, tranſplanted into the Garden of the Lord, and engrafted into the new ſtock; ſuch in whom all old things remain, and are wholly carnal, in the ſame ſtate in which they were firſt-born: their perſons will all be condemned by the Judg, *John* 3. 3. *Mat.* 13. 3. *Rom.* 8. 13. 2 *Cor.* 5. 17. *Eph.* 4. 22, 23, 24. 1 *Cor.* 15. 50. *Mat.* 5. 8. *Heb.* 12. 14. *Luk.* 13. 3. *Rev.* 21. 27.

2. Chriſt will condemn the *Senſual*, I mean ſuch who are ſo far from denying themſelves, crucifying the fleſh, mortifying the deeds of the body, taking up the croſs, walking in the narrow way of ſtrict obedience, ſtriving to enter in at the ſtrait gate, which alone can bring unto eternal life and happineſs, and ſubjugating their thoughts, wills and affections unto the Government of Chriſt, and ſo living as if they were his ſervants indeed whoſe name they bear; that they labour either to impriſon, or baniſh, or hide themſelves from the light of thoſe truths which would teach them theſe things, to bribe or muzzle conſcience which would urge them; yea, to ſhake off the Government of reaſon it ſelf, which would put a curb upon them, and ſo give up themſelves to licentiouſneſs;

teousnes, making provision for the flesh to fulfil the lusts thereof with all greedines, such who are so far degenerated and fallen from that primitive holines, which nature was endued with at the first Creation, that they have lost the relicts of God's Image, and blotted out the characters of his law engraven upon the hearts of all men, and have made themselves like beasts, yea, more vile than the beasts that perish; such are they that are sensual and luxurious, and seek for their chiefest happines in pleasing their sensual appetites; such are drunkards, and glottons, and adulterers, who wallow in the mire of such sins, who spend their days in such pleasures, and gather as much of them as they can find, without any regard to Gods Law, which doth forbid them; or to those higher, sweeter pleasures which they are capable of, and might obtain if they did seek after them in the way which God hath appointed; All those which fulfil the desires of the flesh are children of wrath, *Ephes.* 3. 3. and they which please themselves, and live deliciously here, will have torment and sorrow given them by Christ at his appearance, *Rev.* 18. 7. *Luke* 6. 25.

3. Christ will condemn the *Earthly*, such who lay up for themselves treasures on earth, and neglect the heavenly treasure, *Matth.* 6. 19, 20. who love the world, and things in the world, and have no true love to the Father, who is the God of love, and the chief good of mankind, 1 *John* 2. 15. All covetous Worldlings will be condemned by Jesus Christ for their heart-idolatry, *Eph.* 5. 5, 6. especially unjust and unrighteous persons, oppressors, and extortioners; earth will be all the portion of such who make choice of it, no room will be found for them in the Kingdom of Heaven, 1 *Cor.* 6. 16.

4. Christ

4. Christ will condemn the *Deviliſh*; all ſuch as are children of the devil; as bear his Image, and do his work, that yield themſelves to be his ſlaves and ſervants, and endeavour the promotion of their intereſt of his Kingdom; all ſuch as are under the power of Deviliſh pride, and Deviliſh envy, and Deviliſh malice; all Deviliſh lyers, and Deviliſh ſlanderers, and Deviliſh perſecutors of Gods people: In a word, all ſuch perſons as live in a courſe of ſin, and never brake off the trade thereof by repentance, and obtained a pardon of ſin through faith, and yielded up themſelves unto the obedience of the Goſpel, will be condemned by Chriſt at his appearance.

Beloved, examine your ſelves ſeriouſly hereby, and what hath been before ſaid, whether you are not in the number of thoſe perſons; whether none of you are carnal in a ſtate of nature; whether none of you, are ſenſual or earthly; whether none of you are children of the Devil; whether none of you are Drunkards, Adulterers, Liars, Slanderers, Unjuſt, Unrighteous, and withal Impenitent perſons, Unbelievers, and children of Diſobedience, againſt whom the wrath of God will be revealed, when the Lord Jeſus Chriſt ſhall be revealed from Heaven to Judgment.

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2. *For the awakening of ſinners.* Will the Lord Jeſus Chriſt certainly and quickly appear to Judgment? methinks this doctrine ſhould *awake* ſleepy ſinners, and *rouze* them out of their carnal ſecurity. Doth conſcience accuſe you, and ſecretly tell any of you, that you are in the number of thoſe perſons whom the Lord will condemn at the laſt day, and ſentence unto Hell; methinks it ſhould make you *ſtartle*, and look about you; methinks it ſhould make your hair ſtand an end, and every joynt to tremble; methinks

it

it should fill you with fear, and imprint such trouble upon your spirits, as would damp all your earthly comforts and delights, to consider the danger which ye are in by reason of sin, the guilt of which doth still lie upon you. Every word of this Doctrine is awakening.

1. *Awake* sinners, *awake! Christ will appear to judgment.* Christ will appear, whom you have read of, and heard of, and have had frequent proffers of, but could never be prevailed to accept of; Christ will appear in his glory, in whom you could see no beauty or desirableness; Christ will appear as a *Judge*, whom you might have had for your *Saviour*. Sinners, the Judge of the whole world will appear, and can you sleep under the guilt of sin? He will be a most glorious, powerful, wise, holy, righteous, strict, furious, inexorable Judge, as hath been shewn from *p.* 65. *to p.* 73. and yet are you secure and fearless? you have heard *God's terrible voice in the City*, and that hath not awakened you; and will not Christ's appearance to Judgment awaken you neither? You have been asleep under the sound of temporal Judgments, and can you sleep under the thoughts of the last judgment, when the punishment, which shall then be inflicted, will be eternal?

2. *Awake* sinners, *awake!* Christ will *certainly* appear to Judgment; if there were only a peradventure of Christs coming to Judgment, methinks it should awaken the guilty, but when there is a certainty of it, how should it awaken you? as certainly as God is true, as certainly as the Scriptures are his Word, as certainly as you are creatures, and sinners; so certainly will the Lord Jesus Christ appear to judge the ungodly World for sin, at the last day. *England* hath of late been under the stroke of several temporal Judgments; and *England* is in danger of

further

further and greater calamities; God may put a more bitter cup into our hands to drink, than yet we have taſted of, the danger of vvhich ſhould awaken ſecure ſinners, becauſe they cannot promiſe to themſelves any ſhelter at ſuch a time: yet there is a poſſibility that the Lord may be entreated to ſpare, and put up his Sword, and prevent our ruine, vvhich we have deſerved, but the day of judgment is moſt certain; God vvho cannot change, hath decreed it; God, vvho cannot lie, hath revealed it; the iniquities of the World, vvhich are great, do call for it; therefore it muſt be, the day vvill certainly come: and yet can you ſleep in ſin? If a Thief knew after he had robbed his Neighbour, that he ſhould certainly be taken and judged, and condemned, and puniſhed, it vvould affright him; you may know that Chriſt vvill certainly come to judgment, and that all guilty ſinners ſhall be brought forth and condemned, and ſhould not this awaken you, eſpecially ſince if you ſleep on, your damnation and eternal puniſhment, vvill be certain?

3. *Awake*, ſinners *Awake!* Chriſt will *quickly* appear to judgment. The coming of the Lord draweth nigh; the Judg ſtandeth at the door, the Lord will ſuddenly come down, when you leaſt expect it, the Lord may be here; and can you ſleep, vvhen the appearance of Chriſt is ſo ſure, and ſo near too? can you ſlumber vvhen your judgment lingreth not, and your damnation ſlumbreth not? If the day of general judgment ſhould be protracted for ſome time longer, until all the Elect be gathered, and the things foretold in the World, be fulfilled; yet your time for preparation may be almoſt ſpent; you may ſuddenly go down into your graves, vvhere there is no operation; and can you ſleep in ſin, vvhen you are liable every day to the ſtroke of death,

which will cut you off from all opportunities of making your peace with God for ever, and deliver you up at the last day into the hands of the Judg, under the same guilt as it found you, when it first laid its arrest upon you?

4. *Awake* sinners, *awake*! when Christ doth appear, *ye also shall appear*, when Christ is descended from Heaven, ye shall be raised from the Earth, you shall be awakened out of the sleep of death, and will not you be awakened out of this sleep of sin? If there were any hopes, that by getting into your Graves before this day, you could hide your selves and lie buried there for ever, you might be the more secure; but when your death is not more certain, than your resurrection will be, when the appearing of Christ to judgment is not more certain, then your appearance on that day to be judged, you have reason to shake off sleep, and bethink your selves how you are provided; Death will be terrible to you, if it come with the sting of sin in its mouth, if it shoot its poysoned Arrows into you; but your Resurrection will be a thousand fold more dreadful, if you awake at the last day with the guilt of sin in your consciences: Sinners, think what terrors will invade you when you are raised out of your Graves; when you lift up your heads and eyes to Heaven and see the Lord Jesus Christ the glorious Judge of the World, come down with millions of mighty Angels, cloathed with vengeance, like flames of fire, and look down with a furious countenance upon you; when in your rising you hear the sound of the Trumpet, and such a shout given in the Air as will make a louder noise, than if twenty thousand great pieces of Ordnance were shot off together, just before you; when you have a Summons given you, and you are dragged with the rest

of

of the damned Crew, which have lived in all Ages of the World, to the Tribunal Seat of Jeſus Chriſt; O how will you quiver, and tremble, and be filled with confuſion then? and yet can ye ſleep ſecurely, now, as if you were not at all concerned?

5. *Awake* ſinners, *awake*! when Chriſt doth appear, *You ſhall be Judged by him*: Then the Books will be opened, where all your actions are recorded; then your ſins (now it may be forgotten and ſlighted) will be called to remembrance, and your ſecret ſins, which now you are aſhamed of, will then be made manifeſt before the whole World; your old ſins will be reviewed; your old uncleanneſs, your old drunkenneſs, your old unrighteouſneſs, and you vvill be made to hear of all your ſins, paſt and gone many years before, in ſuch a manner, as ſhall make your ears to tingle, your hearts to quake and tremble; and when God's juſtice ſhall arraign you, and the Devil accuſe you, and your Conſcience ſhall bear witneſs againſt you, and the Lord Jeſus Chriſt ſhall pronounce the ſentence upon you, *Depart from me ye curſed into everlaſting fire, prepared for the Devel and his Angels*; and the Saints (it may be) accompany him vvith a loud ſhout, *Even ſo Amen*, or ſay with one voice, *Go ye curſed into Everlaſting Fire*, and ſo paſs from you into Heaven, and leave the Devil and his Angels to drag you unto torments, and when you ſee there is no remedy, no reverſing of your condemnation, and the Devils ſeize upon you, and tear you, and haſe you away, O how terrible will the judgment be unto you? O how will the terrors of the Almighty flow in upon you? how vvill your Conſcience gnaw, and ſting, and torment you? how vvill your ſpirits fail and ſink vvithin you, and your hearts melt like drops of water? How vvill you weep and vvail, and gnaſh your teeth? and cry out

in the fearfulness and horror of your spirits, *Woe, woe, woe be unto us that ever we were born! Woe, woe, woe be unto us that ever we have sinned!*

6. *Awake*, sinners, *awake!* *The execution of the Sentence*, which Christ will pronounce upon you for your sins at the last day, *Will be in Hell*: and do you know what *Hell is?* what tongue can express the future torments, which the damned shall endure? what heart can conceive the miseries, which God hath prepared for sinners in Hell? yet look into the prospective Glass of the Word, and you may perceive something of the dreadfulness of the punishment, which will be inflicted upon you, if you be found in your sins at Christs second appearance.

1. Sinners, consider the *greatness* of the punishment; you must dwell with devouring Fire, and inhabit most horrible burnings; and think with your selves how you will be able to endure, to have those bodies (unto whom the Prick of a pin is so irksome, a little scorch of a Culinary Fire is so painful) cast into the *great Furnace of Fire*, which God will kindle with his Breath; which will turn them, it may be, into a burning Coal, that shall not waste, neither ever be consumed; be sure it will torment them with a thousand-fold more acute sense of pain, than the body is capable now of feeling, under the most exquisite torments; think what the overwhelming grief, what the horrible anxiety, what the despairful agonies, what the hideous terrour and unexpressible anguish of your souls will be under the immediate sense of Gods Wrath and indignation, and the thoughts of that glory and happiness of Heaven (once proffered unto you, but refused by you) which you will then perceive your selves shut out from for ever.

Awake, sinners, *awake!* will you sleep in sin until

you

you are awakened in the midſt of flames? will you not leave off ſinning, until you have ſinned your ſelves into Hell? will you needs run into theſe burnings? *Awake!* open your eyes a little and look down, and ſee how deep the Pit is, into which you are leaping; it is a bottomleſs Pit, from whence there will be no returning; conſider how hot the Fire of Hell will be, unto which you are haſtning; it will be an inconceivable hot Fire, of which there will be no avoiding, if you go on that broad way of ſin, which is leading you thereunto: *Awake* and look up ſinners, there is a Door open, the Door of Mercy is open, and the Door of Heaven is open, and will you ſhut your eyes, and turn your Backs upon God, and refuſe the proffers of Grace which are made to you; will you trample Crowns under your feet, and ſlight future Glory and Happineſs, which now is poſſible for you to obtain; will not this tear your hearts in Hell, to remember that you have been the cauſe of your own ruine, and brought miſery upon your ſelves, that you ſuffered your ſelves to be cheated by the Devil, and your own deceitful luſts of the unſpeakable joys and glory of Heaven, which God did once make tenders of unto you?

2. Sinners, conſider the *Sureneſs* of the puniſhment of Hell; it is moſt certain that God hath prepared ſuch a puniſhment, and it is certain that you ſhall endure this puniſhment, if you abide under the guilt, and perſevere in the way of ſin, which you now are walking in; God hath threatned this puniſhment, and his juſtice doth require it, and his truth doth engage him to execute his threatned Wrath, and inflict this deſerved puniſhment upon you; and can you then have the leaſt hopes to eſcape it? will God, can God prove a lyar, to ſave you from

from the torments of Hell? Is it not equal that you should reap that which you have sown; that you should gather and taste the bitter fruits of your own evil wayes? if you sow to the flesh, will not torment be the fruit thereof? if you sow sin, will not you reap Hell?

Awake sinners, *awake!* are not all your hopes of happiness in the uncertain and empty Cisterns of the Creatures meer dreams, when such dreadfull miseries are so surely Prepared for you? and what senseless dreams then are your hopes of Heaven and Salvation, whilst you are going on in the way of sin to Hell and destruction? Is there any mercy for impenitents? Is there any pardon for unbelievers? Doth God love those which are haters of him? shall those live with him, who have no likeness unto him? or joyn these things together which God hath never joyned, is like the sensless fancies in the sleep of strange Chimæraes and Monsters, which Nature never produced: Awake sinners, it is but an idle fancy, to joyn Heaven to the end of sinful courses; no! the foot steps of sin will certainly take hold of Hell; and without Holiness none shall see God; and as one saith, "*Sooner may Angels turn Devils, Men* "*Beasts, and Beasts Stones, and all the World just no-*"*thing, than that an unholy Person should have an en-*"*trance into Heaven*; *yea, and that it is as possible that* "*God should cease to be God, as that any man not made* "*after the Image of God, should be received into the* "*blessed Vision, Possession and fruition of him in Glory.* Sinners, if there be no room for you in Heaven, and your entrance there is impossible, whilst you are in a state of Nature; then your punishment in Hell is sure, which methinks should awaken you.

3. Sinners, consider the *neereness* of the punishment of Hell: I mean the Soul-punishment, which will

will be the greateſt part of the puniſhment; the perfect and full puniſhment of body and ſoul cannot be far off, becauſe the time of Chriſts coming is not far off, but the puniſhment of your ſouls will begin, ſo ſoon as your lives come to an end; no ſooner will your ſouls be ſeparated from your bodies, but they will appear before God to receive their particular judgment; and they will be baniſhed his glorious and comfortable preſence, filled with horrour through the impreſſion of Gods wrath.

Awake ſinners, *awake*! you lie upon the brink of the Pit, you are ſleeping over the burning Lake; you are like Saylers, which drop aſleep on the top of a Maſt, whom a great wind would blow into the Sea; ſo the wind of death which may ſuddenly beat upon you, will blow you into Hell, into the Ocean of Gods wrath; and can you ſecure your ſelves a moment from the ſtroke of death? when you are moſt ſecure, may not death be moſt near? when you think you ſhall live many years to eat, and drink, and take your pleaſure, like the rich fool in the Goſpel, may not death knock at your door that night, and brake it upon you, and fetch away your bodies to the grave, and Devils drag your ſouls to Hell

Awake then, before you ſleep the ſleep of death, awake out of the ſleep of ſin, think with your ſelves this night we may be in Hell, or rather bound in Chains of Darkneſs and horrour amongſt the damned; or to morrow we may be in torments with *Cain* and *Judas*, with the Devil and his Angels: and therefore give not ſleep to your eyes nor ſlumber to your eye-lids, until you have redeemed your ſelves out of the ſnare of the Devil and ſin, as a bird out of the ſnare of the Fowler, or a Roe out of the hand of the hunter.

4. Sinners, consider the *Everlastingness* of your punishment in Hell, when your Souls are once in, they shall never come forth, until they are brought forth unto the last judgment at Christs appearance; and when soul and body are joyned, and sentenced to this place of torment, and thrust into it, the Door will be shut upon you, and you will be locked in, so that it will be impossible for you to get forth for ever; your bodies as well as souls will be immortal, and the Fire of Hell will be everlasting; those flames will never be quenched, and your torments will never be ended; when you have been ten thousand times ten thousand millions of years in Hell, it will not bear the proportion of a moment of time, to the unmeasurable space of Eternity, in which you must be tormented for sin; your punishment will always be in the beginning of it; *never*, *never*, *never*, will it come to a conclusion, nor you to any hopes of it, as long as God lives, and Heaven continue, which will be for evermore; so long will Hell continue, and you abide in extremity of torments, without any possibility of release and deliverance.

Awake, sinners, *awake!* think how horrible the thoughts of Eternity in Hell will be; Extremity, and Eternity will be the great aggravation of your misery; methinks the danger of such torment should fill you with such fear and terror, that nothing should be able to remove, until you had secured your selves by an interest in him, who alone can deliver from the wrath to come; and yet can you be secure, when you are in the greatest danger?

Awake, think whether the pleasures of sin for a season, are to be compared with the eternal torments of Hell, or the uncertain treasures of Earth, with the eternal store of Gods wrath, or the empty

empty vaniſhing worldly honour with the exceeding and everlaſting weight of miſery, which the damned ſhall ſink under in Hell? If any ſleepy ſinners begin to ſtartle with ſuch thunder-claps of Judgment, and being unwilling to part with their ſins, feel their hearts to riſe within them againſt the meſſage and meſſengers, for thruſting ſuch harſh things into their Ears, for moleſting their ſpirits, and diſturbing the peace which they have hitherto had in their ſinful way: cannot Miniſters let us alone, will they be called to an account for us? will they ſuffer for us? and why do they affright us with Peals of Judgment?

Beloved, we Miniſters are ſet as Watchmen to ſound the Trumpet, and warn you of Judgment, which if we ſhould neglect to do, your blood would be required at our hands, *Ezek.* 33. from the 1. *ver.* to the 11. And we ſhall be called to an account, for the Souls committed to our charge, *Heb.* 13. 17. And therefore having notice given us by God in his word of the coming of Chriſt to judg and puniſh the ungodly world at the laſt day, and knowing the terror of the Lord, how terrible the day of Judgment will be unto you, if you be found amongſt the ungodly, and how terrible the day will be unto us, if we be found unfaithful to our ſouls; we warn you, and perſwade you to flee from the wrath to come, and can you blame us then for uſing harſh language, when we cannot omit it without danger to our ſelves and your ſouls? when otherwiſe we cannot be faithful to you, nor to our Maſter, who hath ſent us to declare theſe things? we might indeed like ſome flatter you, and ſooth you up in a way of ſins; we might ſpeak ſmooth things unto you, and propheſie deceits; but what advantage would it be unto you to be deceived? if you were pleaſed with us, and did commend us here,

I am sure you would curse us for our unfaithfulness hereafter; Sinners, it is not cruelty but pitty and mercy to shoot the sharp arrows of Gods threatnings into your consciences; it is not out of hatred, but tender love to your souls, that we endeavour to thrust the sword of the Spirit into your bosoms, that if possible we might wound sin to the heart, and fetch forth the blood thereof, as it were, which if it still live in you, will be your ruine; Christ will certainly and quickly be here, and when he doth appear, we shall appear to be judged, and is it not good you should know it beforehand, that you might be prepared?

If any be so awakened by this Doctrine concerning Christs coming to Judgment, that they begin to feel a sting and wound in their spirits, and are so perplexed with fear of being condemned for their sins, which their consciences do accuse them of, that they know not what to do, yet are willing to take any course to prevent their ruine and those dreadful miseries which they are in danger of at that day, I shall speak unto such by way of Councel and Exhortation.

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3. *For the Exhortation of sinners.*

Will the Lord Jesus Christ certainly and quickly appear to Judgment; there are two things I would exhort sinners unto, that they may escape the wrath of God, which on that day will be revealed and inflicted upon all the wicked of the Earth.

1. *Flee from sin.*
2. *Flee unto Christ.*

If you would *flee* from *Wrath* and *Hell.*

Or, 1. *Repent of sin.*
2. *Get an interest in Christ.*

And then you may be able to stand vvith confidence before the Son of Man at his appearance, yea, vvhatever

ever your ſins be now, do theſe two things effectually, and when Chriſt doth appear, you alſo ſhall appear with him in glory.

1. *Sinners repent of ſin.* Acts 17. 30, 31. *God commandeth all Men every where to repent*; this is a duty which God requires of all. *Becauſe he hath appointed a day, in which he will judge the World in righteouſneſs*, &c. This is the Argument to enforce the duty. It is your duty to repent, becauſe you have ſinned, and God commandeth you to do it; and it is your intereſt and concernment to repent, becauſe God will judge the World by Jeſus Chriſt for ſin, and condemn you if you be found impenitent. Sinners, you have taſted the ſweetneſs of ſin, in the commiſſion of it, O labour to taſte the bitterneſs of ſin in your repentance for it; your ſins have been diſpleaſing to the holy and jealous God, let them be diſpleaſing to your ſouls; your ſins have wounded the Lord Jeſus Chriſt, let them pierce your hearts; the ſpirit of God hath been grieved and quenched by them, be you grieved and troubled for them; grieve for ſin, not only becauſe of its conſequential evil, but alſo becauſe of its intrinſecal evil; not only becauſe it is like to damn you, but alſo becauſe it hath ſo much defiled you; not only becauſe it is likely to ſink you into Hell amongſt Devils, but alſo becauſe it hath debaſed you, and made you more vile than the Beaſts that periſh.

Sinners mourn for ſin; Be afflicted, mourn, and weep: *Let your laughter be turned into mourning, and your joy into heavineſs*, Jam. 4. 9. Get your proud hearts humbled, and your hard hearts broken for thoſe ſins whereby you have broken Gods Law: Get your hearts broken for ſin, and get your hearts broken from ſin; Break off your ſins by Repentance; *Caſt away* all your tranſgreſſions *like*

men-

menstruous cloaths, saying, get ye hence, Isa. 30. 22. *Let the wicked forsake his way, and the unrighteous man his thoughts, and turn to the Lord, &c.* Is. 55. 7. Thrust these Inhabitants out of doors who have so long had possession; suffer them not to lodg any longer within you; remember that they are Vipers which will poyson you, that they are enemies which will wound and kill you: Do not harbour sin any longer, do not entertain it with smiles and a pleasing countenance, but with tears and frowns: Get your hearts set against sin; labour for deep-rooted hatred of it, and accordingly behave your selves towards it; get the strong holds of sin demolished in your hears; get the rooms in which your lusts have scattered defilement, washed with the tears of Repentance, and the blood of Jesus Christ: let Christ have his Throne where sin hath reigned; let our thoughts and affections be brought into captivity and obedience unto Jesus Christ: Keep the door of your hearts with all diligence, lest your old enemy enter again upon you: Flee from sin as from a Cockatrice, and if you be pursued, manfully resist, resist even unto blood, striving against sin; never parley with sin; hearken not to any terms of composition; Be not enticed unto sin by pleasing baits, neither be affrighted to sin by frowns and threatnings; Fight the good fight of Faith; Turn by repentance from sin, break off the course of sin, and walk not in the way thereof, and turn by repentance unto the Lord; let the Biass of your hearts be turned unto him; Deliver up your selves unto the obedience of his Law, yield your selves unto God, *&c. Rom.* 6. This is Repentance. And that you may repent of Sin,

1. *Examine your selves:* Christ will examine you at the last day, and you must give an account unto him; examine your selves, and call your selves to an account

account, that you may repent and prevent the future misery which will be the consequent of sin; Find out your sins that you may mourn and turn, that which the eye seeth not, the heart will not, cannot be affected withal; Consult the Register of your consciences, turn over the leaves and read what is recorded in that Book: open your hearts to the beams of the light of the Word, and be ready to receive the convictions of the Spirit; Find out your sins, your original sin, the defilement of your natures, your actual sins, your great conscience wounding sins; find out your bosom-sins, which your hearts are most nearly joyned unto, and are most loth to part withal; find out your Constitution-sins, your Calling-sins, the sins which bear the greatest sway, and are most supported by the interest of the flesh, and your hearts are ready to cloak and cover under the veil of excuses and plausible pleas: Think how you will be able to answer for them at the great day to the heart-searching Judge.

Sinners, find out your sins, otherwise your sins will find you out, and Christ will find you out, and Wrath will find you out, and then woe be unto you.

2. *Judg and condemn your selves for your sins*: this is the way to escape the judgment of God, 1 *Cor.* 11. 31. If you judge others, you shall be judged, *Mat.* 7. 1. but if you judge your selves you shall escape; and therefore,

3. *Make confession of sin*; Spread the black Catalogue of your sins before the Lord; come with ropes about your necks, and tears in your eyes, and sorrow in your hearts unto the Throne of Grace, and fill your mouths with humble acknowledgments of your sins: rip up your hearts before the Lord: open before him your sores; stand not in your own defence and justification, but fall down prostrate at

Gods

Gods feet, and confess what sinful natures you have; what vile hearts, what wicked lives you have led; confess how you have broaken his Law, and disobeyed his Gospel; charge upon your selves the guilt of your particular and most heinous sins, and do not extenuate, but aggravate them with all the circumstances you can think of; look upon your selves as cursed wretches whilst under the guilt of sin, as miserable, lost, forlorn creatures, whilst God is your enemy, and his wrath abideth on you; acknowledge your sins, and the demerit of your sins, that you have deserved not only temporal plagues, but also eternal torments; that you have forfeited all outward mercies, and are unworthy of the least grace and favour, much more unworthy of eternal life. Lie very low before God, lick the dust; look upon your selves as Worms, as Toads, yea as more vile and more full of poison.

3. If under the view of sin and confession thereof, you find your hearts hard and sensless like rocks, or Adamantine stones within your hearts, yet be not discouraged; the sence of hardness is some beginning of softness; but do not rest in beginnings: *take pains with them to get them melted throughly*, to get them broken to pieces: Read and consider, and apply, and urge at the Throne of Grace the gracious Promise, *Ezek.* 36. 26. *I will take away the stony heart out of your flesh, and give you a heart of flesh.* Be sensible of your own inability of your selves to repent of sin, and perswaded that it is Gods grace; remember it is free, but withal that it is promised; beg the influence of his Spirit upon your hearts to melt them; beg the application of the blood of Christ to mollifie them; the blood of the Goat only can break an Adamant stone, and it is the blood of Christ the Scape-goat which alone can brake the hard heart of sinners.

If any be diſcouraged with the difficulty of Repentance, that it is hard to obtain, and a very grievous thing to endure: Let them

1. Conſider; That Repentance is *neceſſary*: it is neceſſary *Virtute præcepti*, by vertue of Gods Precept; it is a neceſſary Duty, *Acts* 17. 30. *God commandeth* not onely ſome men, but *all men*: not only in ſome place, but *every where to repent*: and it is neceſſary *Virtute medii*, as it is a means to avoid miſery and obtain happineſs; you muſt ſow in tears, if you would reap in joy; and you muſt go forth weeping bearing precious ſeed, if you would return again rejoycing bringing your ſheaves with you, *Pſa.* 126. 5, 6. The ſhowers of tears make way for the Sun-ſhine of comfort here: and the wet ſeed-time of Repentance, is neceſſary to the harveſt of everlaſting glory and joy; and if Repentance be difficult, yet ſince it is abſolutely neceſſary, this ſhould be ſo far from diſcouraging you, that it ſhould quicken you unto more diligent endeavours after it.

2. Conſider, that Repentance is *attainable*; the vileſt ſinners may be enabled through Gods grace to repent, as well as the moſt holy Saint, at their firſt turning unto God. It is difficult unto you, yea impoſſible for you to repent of your ſelves, becauſe there are no ſeeds of this Grace in Nature; but it is eaſie with God to work you to it, and he can carry you thorow the difficulty; pray to God for this Grace, and endeavour to repent, and in your endeavors God may aſſiſt; God is eaſie to be entreated, and is ready to give this Grace unto them that deſire it. But ſome are diſcouraged from *Heb.* 12. 17. where it is ſaid, that *Eſau was rejected, and found no place for repentance, tho he ſought it carefully with tears*: hence concluding, that though they ſeek repentance carefully

fully with tears, they may be rejected, and find no place for repentance.

I answer, 1. That this place which speaks of *Esau*'s rejection, hath not a reference to his rejection by God (though that may be included in it) but his rejection by his Father *Isaac*, in reference to the Blessing, which his younger Brother *Jacob* had by a Wile got before him. 2. That *Esau* there did not seek to God for repentance, but he sought to his Father for his blessing. 3. That he did not seek repentance for himself, but he sought with tears to his Father, that he would repent his giving the blessing to *Jacob*, and give it unto him. Such as with tears seek repentance of God, it is a sign they have some measure of this Grace.

3. Consider, the *worth and excellency* of this grace; though it be difficult, yet it is excellent, *Pulchra sunt Difficilia*, the best things are not obtained without difficulty; had you this grace, you would not be without it for a world, you would not change your tears and sorrow for sin, for all the sweetness and pleasure that others find in the commission of it; if you did but truly repent, you would not think it so grievous a thing to be born, but the more you had of it, the more you would desire, and be best pleased, when you could act this grace most strongly.

4. Consider, that the *greatest difficulty is at first*, Flesh may contradict and violently oppose the beginnings of Repentance, which doth so manifestly seek its ruine and destruction; but after you are accustomed to the yoke, you will find it more easie; after you have got mastery over your flesh, and have attained some degrees of mortification, you will find it suitable to the new man to live in the exercise of Repentance, and reap much sweetness from it.

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5. Conſider, That *you muſt repent and mourn for ſin here, or you will be damned and burn for ſin for ever*; You cannot avoid grief for ſin, if you have it not in this world you will be ſure to have it in the other world: And is it not a thouſand-fold more eligible to grieve for ſin here? eſpecially conſidering,

1. If you repent of ſin now, *your grief will not be in extremity:* it will have ſome allay, ſome alleviation, ſome mixture of ſecret comfort, at leaſt ſomething will be given in to ſupport, when you are even ready to be overwhelmed: when the heart is moſt broken and contrite under the ſenſe of ſin and apprehenſions of Gods wrath, yet God will not ſuffer the ſpirit to fail before him, *Iſa.* 57. 15, 16. The Lord will keep up the ſoul from quite ſinking; and I am confident, that ſuch Perſons as are moſt heavy laden with grief for ſin, would not change their condition when at the loweſt ebb, with the moſt proſperous Worldling: But if you repent not till hereafter, your grief will be extream, without the leaſt mixture of comfort or ſupport. In Hell you will have nothing but weeping, and wailing, and gnaſhing of teeth; you will be there utterly conſumed with terrors, quite overwhelm'd with ſorrows, and be always ſinking in the bottomleſs pit under the weight of grief, which will be unſupportable.

2. Your repentance of ſin now will be *pleaſing unto God:* We read, *Luk.* 15. how well pleaſed the Father was when his Prodigal Son was returned home and with grief did acknowledg that he had ſinned againſt Heaven and againſt him, and was not worthy to be called his Son; the Father meets him in the way, and kiſſeth him, and cloatheth him with the beſt Robe, and kils the fatted Calf for him, and maketh merry with him: So, though you have been Prodigals hitherto, have gone aſtray from God, and

wasted your time, and talents in the service of the Devils and your own lusts; yet if at length you come to your selves, and with repentance, and humble confession of your sins, you return unto the Lord, he will pitty you, his bowels will yern towards you whilst you are yet upon the way; and he will meet you, and imbrace you; and cloath you with the Robes of his Sons righteousness, and be pleased with you, and rejoyce over you; yea, and the Angels also will rejoyce in your conversion; there will be joy in Heaven at your repentance amongst the Angels, and joy on earth amongst the Saints; Ministers will be pleased and rejoyce; they will pitty you; and pray for you; and Saints will be pleased and be ready to help and advise you; but Gods pitty is beyond all: See how God is taken with repenting *Ephraim*, Jer. 31. 18, 19, 20. *I have surely heard* Ephraim *bemoaning himself*, &c. *Surely after I was turned, I repented; and after I was instructed, I smote upon my thigh, I was ashamed, yea, even confounded, because I did bear the reproach of my youth*: there you have the description of *Ephraim*'s repentance; and O the sweet words of most tender love which the Lord doth express himself in, towards *Ephraim* under his repentings! *Is* Ephraim *my dear Son? is he a pleasant child? for since I spake against him I do earnestly remember him still? therefore my bowels are troubled for him; I will surely have mercy on him saith the Lord.* But if you repent not till hereafter, your grief will not only be extreme, but also you will have no eye to pitty you; God will not pitty you in the least, but laugh at your calamity, his bowels will be shut against you; your grief then will not be pleasing in the least, and your cryes and complaints of sin then will be like the howling of a dog in his ears: He will then instead of meeting you to

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imbrace you, he will meet you to deſtroy you; inſtead of ſpeaking kindly to you, he will ſpeak to you in his wrath, and vex you in his hot diſpleaſure; Angels and Saints will then turn away from you, and Devils will drag you with them into torments.

3. If you repent of ſin now, *you may obtain the pardon of ſin*; *I will ſurely have mercy on him*, ſaith the Lord, concerning repenting *Ephraim*, Jer. 31. 20. *He that confeſſeth his ſins*, that is, with repentance, ſo as not only to grieve for them, but alſo to leave and *forſake them*, *ſhall find mercy*, Prov. 28. 13. Yea, God hath promiſed *abundantly to pardon ſuch as forſake their evil ways*, and by repentance *turn to him*, Iſa. 55. 7. and if ſinners *ceaſe to do evil*, *and learn to do well*, that *tho' their ſins be as ſcarlet*, *they ſhall be as white as ſnow*; *tho' they be red like Crimſon*, *they ſhall be as wool*, Iſa. 1. 16, 17, 18. And not only his mercy, but alſo his juſtice and faithfulneſs is engaged to pardon ſuch as acknowledge their ſins with repentance, and apply themſelves to him by faith, 1 *Joh.* 1. 9. *If we confeſs our ſins*, *he is faithful and juſt to forgive us our ſins*, *and to cleanſe us from all unrighteouſneſs*. The door of mercy is now open to all true Penitents, and the Golden Scepter of Grace and Reconciliation is held forth unto them; the Lord Jeſus Chriſt is now interceding at the right hand of God, ready to make their peace with God; but if you do not repent until hereafter, a pardon will be unattainable; there will remain no ſacrifice for ſin; then the day of Grace will be quite ſpent, and the door of Mercy will be faſt ſhut; then Jeſus Chriſt will have finiſhed his interceding work, and it will be impoſſible to obtain remiſſion.

4. If you repent of ſin now, *you may get ſtrength againſt ſin*; you ſhall be delivered from the reigning power of ſin preſently, and you ſhall be freed from

the rage and tyranny of sin by degrees, and at the last you shall obtain a perfect freedom from the being of sin, and be wholly delivered from the bondage of corruption. But if you do not repent until hereafter, you will for ever abide under the power of sin, you will not only be tormented in Hell, but also be for ever sinning in Hell.

5. If you repent of sin now, *you will escape the punishment of sin*; I do not speak of some temporal calamities, which God may exercise his people withal in this world; but you shall assuredly be kept from the eternal punishment of Hell, which shall be inflicted upon the ungodly world; but if you do not repent of sin until hereafter, your punishment will be unavoidable, no cries nor tears will then save you from the torments of Hell, which you will be condemned unto; now you are condemned for sin, whilst unbelievers, but in this world the Sentence is reversible, you may fly from the Bar of Justice, to the Throne of Grace, and if with repentance and faith you apply your selves to Jesus Christ, he will deliver you from the wrath to come, and free you from condemnation; but hereafter, when the Lord Jesus Christ shall appear unto Judgment, and summon you, and examine you, and find you guilty, and pass Sentence upon you, to depart into everlasting Fire; this Sentence will be irreversible, and your repentance will be too late to procure freedom from, or the least mitigation of your punishment.

6. If you repent of sin now, *your grief will be but for a time*; for a season, a short time, a few days, a night, a moment, a short moment, 1 *Pet.* 1. 6. *Rev.* 2. 10. *Psal.* 30. 5. *Isa.* 54. 6, 7. *Weeping may endure for a night, but joy cometh in the morning*; God will not permit you to weep and grieve for sin long; it is not a life of grief which he calleth you unto, but

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a life of faith and love; it is not grief for it ſelf which he requireth, but in order to your comfort, & therefore it ſhall not be of long continuance; your grief for ſin doth make way for ſpiritual comforts, for the joys of the holy Ghoſt, which after ſorrowing times the Lord doth often give in abundantly unto his Children in this World; in which they find incomparable more ſweetneſs, than ever they could find ſweetneſs in ſin, or bitterneſs in ſorrow; they have pleaſures of a higher and more tranſcendent nature; be ſure your grief for ſin will make way for your everlaſting joys in Heaven, where all tears ſhall be wiped away from your eyes, and all ſorrow and ſighing ſhall be removed from your hearts, and you ſhall obtain gladneſs unſpeakable and everlaſting. But if you do not repent until hereafter, as the pleaſures which you find in ſin, will be but for a ſeaſon, and your triumphing but ſhort, Death be ſure will put a concluſion unto all: ſo your grief for ſin then will be long, the days of darkneſs and ſorrow will be many, yea your grief will be eternal.

Repent then ſinners, *repent*; Chriſt will come *certainly* to judgment, therefore repent *truly*; and Chriſt will come *quickly* to judgment, therefore repent *ſpeedily*. Protract not the time, endeavour preſently without any further delay. Conſidering,

1. *Your particular judgment may be ſuddenly*, and the time of your preparation may be ſpent quickly; You may be within a few months or weeks, or days, yea it may be within a few hours ſmitten by Deaths arrows, and there will be no place for repentance and preparation in the other world.

2. If you defer your repentance, *it is a thouſand to one that you never repent as long as you live*, If your life ſhould continue many years; becauſe not one in a thouſand that defer their repentauce, do afterwards

repent; there are millions in hell that lived under the light of the Goſpel, who intended to repent, but were prevented by death before they were aware; and it is a thouſand to one if you defer any longer, but ere long you will be received into their number; have not you deferred your repentance before this till ſuch a time and ſuch a time? and yet when ſuch times have come again and again, have you not deferred it ſtill? and will not your deceitful hearts ſtill find as plauſible excuſes till it be too late: Remember this, ſinners, that it is a thouſand to one but you will be damned, if you any longer defer your repentance.

3. The longer you defer your repentance, the *more difficult will you find the work to be*, becauſe you will be the faſter bound in Satans chains, and not ſo eaſily looſned; becauſe you will be the faſter aſleep in ſin, and not ſo eaſily awakened; becauſe your hearts will grow the harder by the long practice of ſin, and not ſo eaſily broken; becauſe your ſins will be the more increaſed which you muſt repent of; becauſe your time will be the more decreaſed which you are to repent in; ſo that if it ſhould come to paſs (which is a thouſand to one) that you ſhould repent after procraſtination or deferring repentance; yet you will find the work to be very difficult.

4. Think *what glory you may bring to God*; what ſervice you may do if you repent and reform preſently; all which time, whilſt you defer repentance, is ſpent in the ſervice of the Devil and your own luſts, unto the diſhonour of God.

5. Think what meaſures of *grace* and *comfort* you may *attain* here, and what degrees of *glory* you may attain hereafter, if you repent without delay, which by deferring the work, you are like to loſe.

6. If you defer Repentance, *it is a queſtion whether*

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your late repentance will be true, and if it ſhould be true, it is a queſtion whether ever you ſhall obtain the evidence of the truth thereof.

7. And laſtly, If you defer your Repentance, *God may never call you to repentance*; yea, he may give you up to a judiciary hardneſs, and ſeal you up unto condemnation, ſwearing in his wrath that you ſhall never enter into his Reſt.

Thus much for the exhortation of ſinners to repentance.

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2. *Sinners, Will the Lord Jeſus Chriſt certainly and quickly appear to judgment? be perſwaded then to flee to him, and get an intereſt in him before his appearance.* I am ſure that there is none of you, but would be glad of an intereſt in Chriſt when he cometh in his glory to judge the world; the vileſt perſons upon the earth, thoſe who deſpiſe and reject Chriſt now, thoſe who hate and ſcorn the ways of Godlineſs, as being too mean a way for their high ſpirits, would give ten thouſand worlds if they had them, for the room of the meaneſt Believers who have an intereſt in Chriſt at that day; But let me tell you, ſinners, that this world is the only place, and this time while the day of Grace doth laſt, is the only time of obtaining ſuch a privilege as this is; if you have not an intereſt in Chriſt whilſt you live, it will be impoſſible to obtain it after death, or at the *reſurrection*, if you are none of Chriſts now, he will not know you, nor own you at the day of his *Glorious appearance.*

1. *Get an intereſt in Chriſt as your high Prieſt and Advocate*; Be ſenſible of your ſins: be aſſured of his death for ſin and ſatisfaction to Gods juſtice, be perſwaded of his interceſſion at the right hand of God, and that he is able and willing to ſave you; apply your ſelves to him, that through him you may obtain

remission of sins, and an inheritance amongst the Saints; and if through the mediation of Christ now, you obtain a pardon of all your sins here: how welcome will your Redeemer be unto you, and with what joy will you lift up your heads out of your graves when the day of your Redemption and perfect Salvation is come, and your Saviour doth appear to take vengeance upon unpardoned sinners, but shall own and acquit you before the whole world.

2. *Get Christ to be your Master*; Enter your selves amongst his Servants and Disciples; submit to his Teachings: learn his Lessons; believe and obey his Commands: follow his example; promote his honour and interest in the World; be ready to do, or suffer any thing for him; and when your Lord and Master cometh in his glory, you will find that it was not in vain to serve him, though in wayes harsh and grating to flesh and blood. O what a Reward will he give then to his Servants! What a crown of glory, will he put upon their heads! It is a sweet encouraging Promise which Christ hath made now, and will make good to all his faithful servants at that day, John 12. 26. *If any man serve me, let him follow me, and where I am, there shall my servant be; if any man serve me, him will my father honour.*

3. *Get Christ to be your Husband.* Sinners, we Ministers are sent to invite and woo you to enter into this most near and sweet Relation unto Jesus Christ; we are to tell you of the beauty and excellency of his Person, of his Love and tender affection to poor sinners, of his willingness to be yours, and to make you sharers in his riches; O accept of him, it is the best motion that ever was made to you, and it may be the last motion: accept of Christ to be your husband, lay off your filthy Garments: put on the white Robes of his righteousness; joyn your hearts to him; divorce your

your ſelves from ſin, and dedicate your ſelves unto Chriſt alone? and if Chriſt be your Husband, O how joyful will his appearance be unto you, when you ſhall ſee his glorious face, and ſweet ſmiles, and be received into his embracements, and be carried by him into his Fathers houſe, where you ſhall live with, and delight in his loves for evermore.

4. *Get Chriſt to be your Captain*; Liſt your ſelves under his banner; wear his Colours; arm your ſelves with his Weapons; follow his conduct; fight againſt his Enemies; endure hardneſs as good Souldiers, and do not ſhrink when you are put upon the trial: and if you have an intereſt in this Captain, and be victorious here over your ſpiritual enemies; when your Captain doth ride in Triumph at the laſt day, you ſhall be caught up into the Clouds, and Triumph with him, and receive a Crown of Glory from him which fadeth not away.

Sinners, Get an intereſt in Chriſt, in all his Offices, in all his Relations; it is he only can ſave you from ſin, and wrath, and eternal death. It would be too large a ſubject here to treat of ſalvation by Chriſt, and the way of attaining it; I may (God giving leave) hereafter treat purpoſely on ſome *words whereby we may be ſaved*, from *Acts* 11. 14. *He ſhall tell thee words, whereby thou and thy Houſe ſhall be ſaved*, which I thought to have added to the end of this, with ſome *words of advice to young Men*, from 1 *John* 2. part of the 14. verſ. *I have written unto you young Men, becauſe ye are ſtrong, and the word of God abideth in you, and ye have overcome the wicked one.* All which I indeed did at the firſt intend to have joyned together in one ſmall Volume, with *Gods terrible Voice in the City*; but thoughts, have ſo multiplied in putting them into writing, that I am even forced to ſeparate them into three parts, which I thought at firſt the room of one would hold.

CHAP.

CHAP. XIV.

HAving spoken to sinners, I come now to speak,
2. To *Believers*, and that in two words.
1. *For the Tryal of them.*
2. *For the Comforting of them.*

1. *For the Tryal of Believers*; the Doctrine of Christs certain and sudden appearance to Judgment, is a most dreadful Doctrine to sinners, which are *in sin*; and is a most comfortable Doctrine to Believers, which are in Christ: but because many sinners, which are still held fast in the bond of iniquity, and are under the reigning power of some sins are apt to mistake, and without good ground do perswade themselves that they are believers, who at the last day will be found to be hypocrites; and through their mistake of their state, do ward off those strokes of Gods threatnings which are made at them, and save themselves hereby from those terrible apprehensions of Christs appearance to judge and condemn them; which did they entertain, might be a means to startle them, and awaken them to take an effectual and speedy course for the salvation of themselves from future vengeance; and because many true Believers, who are really united unto Christ by Faith, are apt also through the temptation of Satan, and their own ignorance, and doubting misgiving-heart, to mistake themselves, and look upon themselves to be hypocrites, and therefore fear that when Christ doth appear, that they shall be condemned by him, being so ready to condemn themselves, and therefore gather matter for trouble from this Doctrine, which indeed is matter of the greatest comfort; therefore it will be needful for the undeceiving of the former, that they may not falsly apply comfort, and the rectifying the mistakes of the latter, that they may not put off comfort, to make some tryal of true Believers:

vers: It would be too large to preſent to you all the characters which we may find in the Word of God of true believers: therefore I ſhall make mention but of one, which the Text holds forth, and is the ſecond Doctrine obſerved from the words, in the beginning of our Diſcourſe.

Doct. 2. *That there is an earneſt deſire in the Church*, or true Believers, *after the ſecond appearance of the Lord Jeſus Chriſt.*

You may try your ſelves whether you are true Believers by your deſires after Chriſts appearance; this is the Character which the Apoſtle *Paul* giveth of Believers, that they are ſuch as love, and by conſequence deſire the appearance of the Lord Jeſus Chriſt, 2 Tim. 4. 8. *Henceforth there is laid up for me a Crown of righteouſneſs, which the Lord, the righteous Judge ſhall give me at that day; and not to me only, but alſo to all them that love his appearance.* All ſuch, and none but ſuch ſhall have a Crown of righteouſneſs who love Chriſts appearing; Believers are ſaid to look for Chriſts coming, Heb. 9. 28. *Unto them that look for him ſhall he appear the ſecond time, without ſin unto ſalvation.* He will appear unto all, but only to them that look for him, will he appear unto ſalvation. Believers look for Chriſts appearance, with an *eye of Faith*, *of Hope*, and *of Deſire.*

1. Believers look for Chriſts appearance, with *an eye of Faith?* they expect it as ſure as death, yea as more ſure, becauſe the death of ſome will be prevented by it; it is not impoſſible that the Lord Jeſus ſhould come in our days: they ſurely believe that the Lord will come.

2. Believers look for the appearance of Chriſt with *an eye of Hope*, Tit. 2. 13. *Looking for that bleſſed Hope, and the glorious appearance of the great God, and our Saviour.* As they have hopes of the glory of Heaven,

ven, so they have hopes of the coming of Christ who will receive them into glory, who will put the Crown upon their heads, and bring them with Triumph unto the new *Jerusalem*.

3. Believers look for the appearance of Christ with *an eye of love and desire*; they love and long for his appearance, they look with many a glance of love towards the Palace above, where their Lord is, and they have many a longing wish, that he would come forth, and come down, and receive them unto himself, that where he is, there he might be also. The Bride saith *come*, and the desire of the Spouse is, *Make haste my beloved, and be as a Roe upon the Mountains of Spices*, *Cant.* 8. 14. Believers pray, *Thy Kingdome come*, in the Lords Prayer, which he taught his Disciples; they desire the coming, not only of the Kingdom of Grace, but also of the Kingdom of Glory: and in the Text, the Church breaths forth this desire, after Christs appearance, *Amen, even so come Lord Jesus.*

Now examine your selves whether you are true Believers, by this Character. Do you love and desire Christs appearance?

Obj. If any object against themselves, and say, *Alas! we fear then we are no true believers, because we cannot say that we love and desire Christs appearance; we are so far from desiring it, that we are afraid of it, and it is matter of the greatest trouble unto us to think of it.*

Ans. 1. See you to that, many go under the name of Believers, which have only the name; take heed that none of you be found in the number of such, at the last day.

2. Possibly some of you may condemn your selves without reason, as Gods Children are more forward to do then Hypocrites, who have the most reason; it may be you do not desire that Christ should come imme-

immediately, but do not you deſire that Chriſt ſhould come at all? A Wife may ſincerely and greatly deſire the coming home of her Husband, when he is gone a long journey; and yet if her Houſe be out of order, and not fitted to her mind for the receiving of him, if ſhe be not dreſſed and got into ſuch a Garb, as ſhe knows would be pleaſing to him, ſhe may be content that he would ſtay a little longer, until ſhe be better prepared, yea ſhe may be afraid of his coming whilſt ſhe is unprepared; the Harlot or Adultereſs could be content that her Husband ſhould never return, but the true Wife doth deſire the coming of her Husband, though ſometimes not the preſent coming: ſo true Believers do deſire Chriſts coming, who is gone a long journey to Heaven, though they may not deſire his preſent coming, becauſe they are not ſo fitted as they deſire to be for the receiving of him; they deſire his coming, they would not for all the World that he ſhould ſtay away for ever in Heaven; Unbelievers could be content Chriſt ſhould ſtay away for ever, and that they might live for ever upon earth; but Believers could not be ſo content, they may fear Chriſts immediate coming, becauſe of their unpreparation, but they deſire his coming.

Queſt. *How ſhould we know whether our deſires after Chriſts coming be ſincere?*

Anſw. 1. If you love Chriſts perſon, it is a ſign your deſires after his coming are ſincere; we deſire the coming of friends to us, whom we love; Do you love Chriſt in ſincerity; Do you love him for himſelf, for his own excellencies, his lovelineſs, his love, and ſpiritual love-tokens? do you love him upon a ſpiritual account?

2. If you do ſincerely deſire the coming of Chriſt into your hearts in regard of his ſpirit and grace, it

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is a sign you have sincere desires after his coming in glory, when grace will arrive to its perfection; Can you understandingly and heartily pray, *Thy Kingdom come*; I mean, that Christs Kingdom of grace should be erected in your hearts; and are sincerely desirous to have all things within you brought into subjection and obedience thereunto? Do you sincerely and earnestly desire the presence of Christ and the breathings of his spirit upon your hearts in his Ordinance? It is a sign that there are at least true radical desires in you after his second appearance, though by reason of doubts and fears they may not be so express.

3. If you have laid up your treasure in Heaven, and placed your happiness in things above; If you have cast the Anchor of your hope upward into that which is within the Vail, it is a sign you have true desires after Christs appearance, that he might give you possession of the happiness which you have made choice of.

4. If you are careful to please the Lord, and whether present or absent, to be accepted of him; and are afraid of sin, because it is grievous to him; and are diligent in the use of means to fit and prepare your selves, and make all things ready for the receiving of him, it is a sign you do both look for his coming, and to desire it.

5. And lastly, if you have lively hopes of his coming, and can rejoice in those hopes, if you can with earnestness pray, *Come Lord Jesus, come quickly*; this is a sign indeed of your desires, though all true Believers have not attained to so great a height.

Unbelievers, they do not desire Christs appearance, because they do not believe in him, because they do not love him, because their hearts are set upon the world, because they are under the guilt and power

power of ſin, and becauſe when Chriſt doth appear, he will judge them, condemn them, and puniſh them; But though they do not deſire Chriſts coming, nor think of it, nor prepare for it, yet Chriſt will come, and his coming will be dreadful unto them.

Believers, they deſire Chriſts coming, they are looking for it, and waiting for it, they are hoping for it, and preparing for it, and he will certainly, he will quickly appear, and they ſhall appear with him in glory, and this appearance will be a moſt comfortable and joyful appearance unto them, which leads unto the ſecond Word which I am to ſpeak.

2. *For the Comforting of Believers.*

Will the Lord Jeſus Chriſt certainly and quickly appear to Judgment: then there is a full breaſt of the ſweeteſt conſolation, at which you may ſuck and be ſatisfied and exceedingly refreſhed? As every word in this Doctrine ſpeaks terror to ſinners, ſo every word doth breath forth comfort to true Believers; and therefore I ſhall endeavour hence to help work up your hearts unto ſpiritual joy.

1. *Rejoyce*, Believers *rejoyce! Chriſt will appear to Judgment*: Chriſt will appear in his glory, the great God and your Saviour will appear: He, that is your Saviour and Advocate will then be the Judge of the world; your Lord and King will appear attended with a glorious Train of heavenly Courtiers, decked with glorious beams of moſt excellent Majeſty! Your Captain will appear, the Captain of your Salvation, with the ſpoils of his and your enemies; and he will ride triumphantly in the Clouds; your dearly beloved Friend and Husband will appear with ſuch beauty and lovelineſs in his face, and with ſuch dear love towards you in his heart, as hath not entred into

to your hearts to conceive: the Lord Jesus Christ will be glorious in the eyes of the whole world on that day; and should not this rejoyce your heart to think of the glory of your Lord, which will be then so conspicuous, and of your interest in such a person?

2. *Rejoice*, Believers *rejoice!* Christ will *certainly* appear: if there were any grounds to doubt the truth of this thing, you would have reason to grieve; but when the thing is so certain, when God hath revealed it in his Word so clearly, when the Lord hath promised it to his people so faithfully, and given his people hopes and expectations of it, he will not disappoint them; You have reason to rejoice, there is nothing more certain as hath been proved, than the second appearance of the Lord Jesus Christ at the last day.

3. *Rejoice*, Believers *rejoice!* Christ will *quickly* appear? the coming of the Lord draweth nigh, there is a time set, though you cannot know it, because God hath locked up his secrets in his own bosom, yet you may know that it cannot now be far off; the Lord will not tarry much longer in Heaven before he come down to Judgment: *Look up then, and lift up your heads with joy, for the day of your Redemption draweth nigh*, Luk. 21. 28. You will not long groan under the bondage and burden of corruption; You will not long mourn and complain under the persecutions of cruel Enemies; You will not long be assaulted and buffeted with the temptations of Satan; You will not long live in the dark Prison of the World, Christ will quickly be here and open the prison doors, and deliver you into the glorious liberty of the Children of God.

4. *Rejoice*, Believers *rejoice!* When Christ doth appear, *ye also shall appear!* possibly some of you may remain alive until his appearance, be sure all of you shall

ſhall be made alive; if you go down into your duſt before, you ſhall not be hid there for ever, you ſhall not be buried there in eternal Oblivion; but the Lord Jeſus will awaken you out of your long ſleep of death, and raiſe you out of your beds of darkneſs. He will ſend his Angels to gather you from the four Winds. Think, O think how joyful a day this day will be unto you, when the Voice is proclaimed, *the Bridegroom is come, go ye forth to meet him*; when the Trumpet doth ſound in the Air, and you are called out of your graves by the Angels, and gathered into the company of all the Saints of God which lived in all Generations from the beginning of the Creation; and in a moment, in the twinkling of an eye, ſuch of you as are alive ſhall find your bodies ſtrangely transformed, and all that come forth of the ground made incorruptible and immortal; and when you ſhall ſee the Lord Jeſus Chriſt come down with ſuch brightneſs, and beauty, and glory, and ſuch Royal Attendants, and you are all caught up to meet with him in the Air; when you ſhall find your ſelves in the number of thoſe bleſſed, & happy ones, whom the Lord will ſend for, and receive to himſelf, when the greateſt part of the World will be left behind, crying to the Rocks to cover them, and the Mountains to fall upon them, to hide them from the wrath of this furious Judg, that is come to condemn them! O how will your hearts then be filled, and even raviſhed with tranſporting joy, which no heart now can conceive?

5. *Rejoyce*, Believers *rejoyce!* when Chriſt doth appear, *ye ſhall be judged by him*; ye ſhall not be condemned by him, but ye ſhall be judged by him; your Advocate will be your Judge: Who ſhall then lay any thing to your charge? God will then juſtifie you, who then ſhall Condemn you? Chriſt will acquit and

absolve you: You will openly be declared righteous on that day, through the righteousness of Jesus Christ, which there hath been imputed to you; Christ will own you then for his redeemed people, whom he hath purchased with his own blood; then all your works of mercy will be made mention of; all your services of Christ in the World will be had in remembrance; all your graces will be taken notice of; and the Lord will kindly accept of the improvement of the smallest talents, which he hath intrusted you withal: *Well done good and faithful Servants, ye have been faithful in a few things, enter into the joy of your Lord*, Mat. 25. 21. And if you have been persecuted for Righteousness sake; if you have been Imprisoned, Banished, Reproached, and greatly afflicted for Christ's sake; if you have left Father, Mother, Wife, Children, Houses, Lands; yea, and have laid down your lives for the testimony of Jesus, and that you might keep a good conscience, think what entertainment the Lord Jesus will give to you at that time? And O how will you rejoyce that the Lord should confer so great honour and dignity upon you, as to call you forth and enable you to suffer for his Name? and think how sweetly the sentence which Christ shall pronounce upon you, will sound in your ears! *Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World.*

6. *Rejoyce*, Believers *rejoyce!* when Christ doth appear, *he will reward you*, he will give you a crown of glory, which fadeth not away; he will not only judg and sentence you to inherit the Kingdom of Heaven, but he will receive you into the Kingdom, he will give you possession thereof, he will carry you along with him unto glory, he will lead you, and bring you into the new *Jerusalem*: he will shew you the Father unto your full satisfaction, and you shall behold his

his glory and ſhare in it, he will put you into thoſe Manſions which he hath prepared for you; Then, and never till then ſhall you be perfectly happy, and the fore-thoughts of this is matter of exceeding great comfort, eſpecially if you conſider theſe four properties of Heavens happineſs.

1. Believers conſider the *greatneſs* of the happineſs of Heaven, it will be full, and you will be filled therewith unto your utmoſt capacity; yea, beyond what here you are capable of: conſider theſe particulars in your happineſs of Heaven.

1. Think what bodies you will have; they will be moſt beautiful and glorious bodies, they will be moſt healthful, ſtrong, and immortal bodies; you will then bear the Image of the Heavenly *Adam*, in regard of your bodies, as well as in regard of your ſouls.

Rejoyce then Believers, rejoyce! what though ſome of you have crooked and deformed bodies now? what though ſome of you are blind or lame, or maimed, or have your bodies filled with irkſome pains, and weakned with long ſickneſs? what though you live in expectation of death; and theſe bodies, whatever their mold and ſhape be, muſt ere long be carried to the cold ſtinking grave, and be turned into putrefaction? yet rejoyce you that are believers, becauſe your bodies will be made ſo glorious in the Reſurrection, when all blemiſhes of nature will be healed, and all ſickneſs and pain will be removed, becauſe they will be raiſed in incorruption, and freed from any more dominion of death for ever.

2. Think what *Souls* you ſhall have; you will be glorious without, your bodies will ſhine; but you will be far more glorious within, yours ſouls will ſhine much more; then your ſouls ſhall be waſhed clean from all the remainders of ſin, ſo that they ſhall not have the leaſt ſpot or ſtain; then you ſhall be

cleanſed from all filthineſs of fleſh and ſpirit, and arrive unto perfection of holineſs; then the Seeds of grace will be grown up into the flowers of glory, and O what a fragrant Garden will your ſouls be? when the rude draught, as it were of Chriſt here in your hearts ſhall be finiſhed and perfected by God's Penſil, and your ſpirits ſhall be made perfectly like unto your glorious Lord, O how beautiful will they be in the eyes of God!

Rejoyce then Believers, rejoyce! it grieveth you when you look within you, and perceive ſo much remaining defilement; when you feel ſuch ſtrong oppoſition of the fleſh againſt the ſpirit, and you find your ſelves ſometimes foiled thereby, your weakneſſes and infirmities trouble you; but rejoyce Believers, becauſe in Heaven you will be perfectly freed from ſin, you will never be foiled nor defiled with it any more, but you will be made perfectly holy, and perfectly happy.

3. Think what *habitation* ye ſhall have; you ſhall have *Manſions in the Fathers houſe*, Joh. 14. 2. *A building of God, a houſe not made with hands, eternal in the Heavens*, 2 Cor. 5. 1. Your perſons ſhall be glorious, and your habitations will be glorious.

Rejoyce then Believers, rejoyce! what though ſome of you live in poor and mean Cottages; then you ſhall live in the glorious Pallace of the King of Kings; what though your houſes have been burned with fire, and ſome of you have no where to lay your head, and none of you have a certain dwelling place which you can ſecure to your ſelves? yet rejoyce becauſe there are Manſions provided for you, out of which it will be impoſſible for you to be burned or turned out for ever. The City which is above hath foundations which cannot be over-turned, and the building of God which is not made with hands,

cannot

cannot be deſtroyed by hands, neither is expoſed to flames of fire, which may demoliſh the faireſt City in the world.

4. Think what *Company* you ſhall have: you ſhall have the preſence of the Father, you ſhall dwell with the Lord Jeſus Chriſt, and the Spirit of God will dwell in you for ever; you ſhall have the company of holy Angels, and all the glorified Saints; all your Companions will be moſt lovely and glorious.

Rejoyce then Believers, rejoyce! what though wicked Men ſeparate you from their company, and think you unworthy of their fellowſhip? God will not think you unworthy of his fellowſhip, nor ſeparate you from his preſence; what though ſome of you are forced to dwell in *Meſeck*, and are linked in near relations to ſome ungodly perſons, and are every day vexed with their ungodly converſation? Rejoyce, for in Heaven you ſhall be freed from ſuch company, no wicked Perſon will be permitted to come into that place.

5. Think what *Treaſures* you ſhall have; you ſhall have Treaſures which cannot be corrupted by moth, nor ſtoln by thief, your riches will be durable and unſearchable.

Rejoyce then Believers, rejoyce! what though you are poor in the world? You are rich in faith, and hope; what though you have no inheritance on earth? yet you are heirs of the Kingdom of heaven, you ſhall have an inheritance which is incorruptible and undefiled; what though you endure ſome hardſhip in your journey through the world? when you come home to your Fathers houſe you ſhall be freed from all want, and have ſuch treaſures to ſpend upon, which can never be exhauſted.

6. Think what *Honours* you ſhall have; the meaneſt

of you will be exalted unto higher dignity than the greatest Monarch that ever lived; you will be crowned with immortal glory, you will be honoured by God and the Angels; you will not only have honour, but you will be made most honourable.

Rejoyce then Believers, and take comfort, though you are scorned by some, and accounted as the offscouring of the earth; you are reproached and vilified by men here, but all your reproaches, especially those which you have born for the sake of Jesus Christ, shall be wreathed into a Crown, and make you the more glorious in heaven; there you shall not have the least disgrace cast upon you any more; and you shall be kept from doing any unbecoming action to blot and sully you in the least, but you shall shine like so many Stars, or glorious Suns in the Kingdom of your Father.

7. Think what *Peace* and *Rest* you shall have; you shall have a most sweet peace and tranquillity of mind, no enemy without to disturb and molest you, no Devil to tempt and assault you, no lusts within, or distempered passion to disquiet you; then you shall have perfect peace, and then you shall rest from all wearisome imployments, and take up your repose in God for ever.

Rejoyce then Believers, and let this chear your hearts in your passage through the tempestuous Sea of this World; ere long you will come to the haven where there will be no Wave nor Winds; some time now you are troubled on every side, and have no rest in your spirits, without are fightings, within are fears; but in Heaven you shall be freed perfectly, from all disturbance and molestation.

8. Think what *Joys* and *Pleasures* you shall have; you shall have fulness of Joy, *Psal.* 16. 11. you shall drink of the Rivers of pleasures, *Psal.* 36. 8. O the delights

delights which you ſhall have in the immediate views of God's face, in the ſenſe of God's love, in the high actings of your love, in the fruition of the chiefeſt good, and the high imployment which you ſhall have in Heaven.

Rejoyce then Believers, rejoyce in hope of theſe joys; now you mourn and weep for your ſin, and becauſe of the eclipſes of the light of God's countenance, it troubles your hearts that you can ſee and enjoy ſo little of God, that your love is ſo low and inconſtant, that your higheſt ſervices are but mean, and diverted many times by little trifling buſineſſes in the world, from converſe with God; in Heaven all tears will be wiped away from your eyes, and all ſorrow, with all the grounds thereof will be removed, you will come with ſinging into the new *Jeruſalem*; you will enter and live in the viſion and fruition, in the love and joy, and ſpend an Eternity in the preſence of the Lord.

2. Believers, conſider the ſureneſs of the happineſs of Heaven; as ſurely as you are believers, ſo ſurely ſhall you obtain this happineſs; you cannot be ſure of any thing in the world, but you may be ſure of the glory of Heaven, and though there be not the *certitudo ſubjecti*: and many of you are not aſſured of it, but are full of doubts and fears that you ſhall fall ſhort; yet there is *certitudo objecti*, the thing is ſure to you.

Rejoyce then Believers, rejoyce! your names are written in the Book of Life, out of which they ſhall never be blotted; labour to anſwer your doubts, and to get your hearts wrought up to a full aſſurance of this happineſs, by ſuch arguments as theſe, which will evidently prove, that if you be true believers, you ſhall not, you cannot miſs of Heaven.

1. God hath choſen you to glory, he hath elected

you to salvation before the World was, *Acts* 13. 48. *As many as were ordained to eternal life, believed.* Hence it follows, that all Believers were ordained to eternal life: And 1 *Thes.* 2. 13. *God hath chosen you to salvation, through sanctification of the Spirit, and belief of the truth.* All true Believers are elected persons, and God's Decree of Election cannot be frustrated, because God is unchangeable; because God changeth not, therefore you are not consumed; because God changeth not, therefore you shall be saved.

2. God hath promised this happiness to you, 1 *Joh.* 2. 24. *This is the promise which he hath promised, even eternal life.* And *Tit.* 1. 2. *In hope of eternal life, which God who cannot lie hath promised.* If God hath promised this happiness, and your faith doth give you interest in the promises, and God be faithful to fulfill them, it being impossible for God to lie; then as certainly as God is true, you that are believers shall obtain.

3. The Lord Jesus Christ hath purchased this happiness for you, it is called the purchased possession, *Ephes.* 1. 14. as certain as the purchase, so certain will be the possession.

4. The Lord Jesus hath taken possession of Heaven for you, *The fore-runner is for us entred,* Heb. 6. 20. He is preparing these Mansions in the Fathers House for you, *Joh.* 14. 2. and as certain as Christ is in Heaven, so certainly shall those that are believers be received thither in time.

5. Christ prayed that you might have this happiness whilst he was on the earth, *Joh.* 17. 24. *Father I will that those which thou hast given me, be with me where I am, that they may behold the glory which thou hast given me.* Which prayer was made for you, if Believers, as well as for his present Disciples, *ver.* 20. *Neither pray I for these alone, but for them also which shall believe*

on me through their word. And for this thing Christ intercedes above, and whatever he prays and intercedes for, he will prevail for you, and therefore you will obtain.

6. Ye are Christs, as ye are Believers, and therefore all things are yours, saith the Apostle, 1 *Cor.* 3. 22, 23. amongst which, things to come are enumerated; ye are Christ's servants, and do his work, and he will give you your wages; You honour him in the world, and therefore you shall be honoured by him; You follow your Master in a way of self-denial and suffering, *and if you suffer with him, you shall reign with him,* 2. Tim. 2. 12. *and be glorified together,* Rom. 8. 17. *And where Christ is, there shall his servants be,* Joh. 12. 26. Ye are Christ's members, and where the Head is, there shall the Members be; Ye are Christ's Spouse, you are joyned, married to him, and therefore shall live with him, all the powers of earth and Hell, cannot separate you from his love, and therefore cannot separate your out of Heaven, *Rom.* 8. 25, 36, 38, 39.

7. Ye are justified by faith, *Rom.* 5. 1. and therefore absolved from the guilt of sin, therefore freed from the condemnation of Hell, *Rom.* 8. 1. therefore shall not perish, seeing the cause thereof is removed, therefore you shall have eternal Life, *John* 3. 16. whom God justifieth, them he also glorifieth, *Rom.* 8. 30.

8. Ye are the adopted children of God, *Gal.* 3. 26. *For ye are all the Children of God by faith in Jesus Christ.* And *if Children, then Heirs,* Rom. 8. 17. and if Heirs, you shall be sure to have the Inheritance.

9. Ye are called with a holy Calling, and sanctified with the holy Spirit, and thereby in some measure fitted and qualified for this happiness by the work of grace, conformity to the Lord in Holiness;

grace is glory begun, and is called eternal life, and God hath promised to perfect it, *Phil.* 1. 6. Grace hath relation to Heaven, as sin hath relation to Hell; and as sin will certainly bring men to Hell, if it be not pardoned, and subdued; so Grace will certainly bring men to Heaven, because it cannot be wholly eradicated.

10. You have made choice of Heaven for your portion, you have laid up there your treasure, and God hath set your souls a longing after it, and given you hopes of it; and therefore you shall not miss it, your desire shall be satisfied, and your hope shall not make you ashamed, *Rom.* 5. 5.

11. And if besides all this, you have the witness, and seal, and earnest of the Spirit, giving you some first-fruits and fore-tasts of this happiness; (though all Believers do not obtain it) then you may know without question, that this is a sure happiness, both in it self and unto you.

Therefore Believers exercise your faith, that you may be filled with all joy and peace in believing.

3. Believers consider the *nearness* of the happiness of Heaven, Christ's appearance is not far off, but your happiness may be *nearer*, I mean the happiness of your souls in Heaven, which will begin so soon as your lives come to an end: the wicked walk upon the brink of Hell every day, when they die, thither they are carried: you walk upon the borders of the heavenly *Canaan*, the Paradice which is above, when you die, thither you shall be conveyed: and you may die suddenly, and as suddenly you will be in glory.

Rejoyce then Believers, rejoyce! you may be in Heaven before you are aware; it may be to morrow God will send for you, within a few dayes you may be out of the body, and present with the Lord Jesus, and amongst the Spirits of just Men made perfect;

fect; when you break Priſon from the Body, you will be delivered into the marvellous light of God's glory; rejoyce to think how near your happineſs is.

4. Believers conſider the *everlaſtingneſs* of the happineſs of Heaven, there is fulneſs of *joy* and *pleaſure for evermore*, *Pſal.* 18. 11. When you are come to Heaven, there you ſhall abide, your happineſs will be conſtant and eternal, without diminution, intermixture of ſin or ſorrow, without interruption, or poſſibility that ever it ſhould be brought to an end. It would alleviate the torments of the damned, if they had any hopes of ever being let out of Hell; and it would weaken the joys of the Saints; yea, fill them with unſpeakable grief, if there were any danger and fear of being ever thruſt out of Heaven.

Rejoyce then ye Believers; ye ſhall rejoyce for evermore in the eternal viſion and fruition of God, labour to begin your Heavens joy now; let faith ſo realize and bring near the things which you hope for, and make evident the things which as yet you do not ſee, but ſhall poſſeſs, that you may have a ſweet fore-taſt of this happineſs; and begin your Heavens work to praiſe the Lord for his great and undeſerved love wherewith he hath loved you, and for thoſe things beyond conception, which out of love he hath prepared for you.

CHAP. XV.

LAſtly, to conclude, I ſhall ſpeak a word both to *Sinners* and *Believers*.

Will the Lord Jeſus Chriſt certainly and quickly appear to judgment? let me then in his Name perſwade you to three things.

1. Believe that Chriſt will appear, mingle the Doctrine you have heard or read, with Faith; you have had evident proofs of it, believe the thing.

Sin-

Sinners, believe that Christ will come to Judge and Condemn you, if you be found in your sins, did you believe it effectually, you would quickly become Saints.

Believers, labour for more faith in this truth; did you believe it more strongly, you would live at a higher rate.

2. Consider that Christ will appear; meditate on this thing, let it dwell in your thoughts, let it lie down with you at night, and arise with you in the morning, let it sit down with you at Table, and walk with you abroad; think often of the antecedents of Christ's coming, the Judgment it self, and the consequents thereof, and get a deep impression of the last Judgment of your spirits.

Sinners, consider how the wicked will be judged, think how they will be accused and condemned, think of the dreadful sentence, and the execution thereof in Hell, and then think that you are in the number of those that are in such danger, unless you speedily secure your selves, by making your peace.

Believers, consider how the Saints will be judged, think how Christ will acquit them, and invite them to take possession, and then will give them possession of Heaven; and then think that you are in the number of these blessed ones, which shall be made thus happy.

3. Prepare for the appearance of Christ to Judgment, and that you may be prepared, as a conclusion to this Doctrine, take these directions.

1. *Be diligent that ye may be found of him in peace*, is the advice of the Apostle, after his discourse of the coming of the Lord, and the glorious things of that day. *Wherefore beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace*, 2 Pet. 3. 14.

Make

1. Make your peace with God; ſinners, God is your enemy, make your peace with him; you have offended him by your ſins, and his juſtice muſt be ſatisfied, O labour to get an intereſt in the ſatisfaction of Chriſt, that your ſins may be pardoned, and God may be reconciled; lay hold on Chriſt by faith, as yet you may be welcome to him, hereafter it will be too late. Believers make ſure of a pardon, you cannot be too ſure in a thing of ſuch concernment.

2. Diligently endeavour after a peace in your conſciences; ſinners, get the wounds which ſin hath made there, healed with the blood of Chriſt; Believers, take heed of making any breaches there, maintain peace within, when you have obtained it.

3. Diligently follow after peace one with another, take heed of hatred, variance, emulations, wraths, ſtrifes, ſeditions, envyings, diviſions, clamours, evil-ſpeakings, back-bitings, whiſperings, ſwellings, tumults, and follow after thoſe things which make for peace, as love, joy, humbleneſs of mind, meekneſs, long-ſuffering, patience, and the like, that you may be found of the Lord in peace.

2. *Give diligence, that ye may be found of the Lord, without ſpot, and blameleſs*, as the Apoſtle doth adviſe in the ſame 14. ver. And read ver. 11. *Seeing all theſe things ſhall be diſſolved, what manner of Perſons ought ye to be, in all holy converſation and godlineſs.* Get the ſpots of ſin waſhed off, not only the guilt of ſin removed, but alſo the defilement; labour to be holy in all manner of converſation, to be blameleſs and harmleſs, the Children of God without rebuke, in the midſt of a crooked and perverſe Generation; take heed of the ſins of the times and places wherein you live, joyn not with them in their ſins, leſt you ſhare in their Plagues at the laſt day. Let your converſation be as becometh the Goſpel; let your

actions

actions be squared by the Word, as those which must give an account, and receive a reward according to your works.

3. *Sit loose from the World*, let not your hearts be over-charged with the cares of this life, not filled with the love of the world, and that day overtake you at unawares, *Luke* 21. 34. Remember that riches will not profit you in the day of wrath, that the fashion of this world passeth away, and you are passing away, and therefore live here as strangers and sojourners.

4. *Lay up your Treasure in Heaven*, Mat. 6. 20. *And get your affections set upon things above*, Col. 3. 1. And then the appearance of Christ will be joyful to you, because he will give you possession of Heaven.

5. *Be ready to do and suffer whatever the Lord calls you unto*; patiently continue in well-doing, for in due time ye shall reap; be stedfast and unmoveable, always abounding in the work of the Lord, because your labour shall not be in vain in the Lord: *Gal.* 6. 9. 1 *Cor.* 15. 58. And whatever afflictions ye suffer for Christ, they are light and momentary, but the glory which Christ will give, is weighty and eternal, 2 *Cor.* 4. 17.

6. *Give Christ your hearts*, let him have the highest room, give him your whole heart, let him have the choicest and chiefest of your affections; and then he will give you his Kingdom, and such expressions of his love will he make unto you at his appearance, as now you have not thoughts to conceive.

7. *Maintain communion with Christ in his ordinances*; prize Ordinances upon this account, because Christ doth walk there; and improve Ordinances for this end, that you may be with Christ; rest not in the out-side and carnal part of Ordinances, but seek after Christ in them until you find him, and labour

bour to grow into acquaintance with Chriſt, and to keep fellowſhip with him; and then when he doth appear, he will know you again and own you, and receive you to live with him for ever.

8. *Stand up for the Honour of Chriſt in the World*, confeſs him before Men, and he will confeſs you before his Father in Heaven, *Matth.* 10. 32. Be not aſhamed to profeſs your ſelves his Diſciples, and to own his ways and truths, when they are moſt contemned and diſpiſed by the ungodly World, becauſe if you be, he will be aſhamed of you when he commeth in his Glory, *Mark.* 8. 38.

9. *Improve your Talents for the uſe of the Lord, who hath entruſted you with them:* All of you have talents, lay them not up in a Napkin, but lay them up in the ſervice of the Lord; whatever gifts or graces you have, put them forth to uſury, that you may give an account with joy unto your Lord, when he ſhall come to call you to an account.

10. *Stand upon your Watch*; when your Saviour had foretold his Diſciples of his coming, he exhorts them, and all to watch, *Mark* 13. 37. *What I ſay unto you, I ſay unto all, watch.* Watch againſt ſin, watch your ſences, which are the inlets of ſin; watch your hearts, from whence are the iſſues of ſin; watch, take heed of ſleeping in ſin, leſt you loſe your Garments and be found naked.

11. Be frequent and fervent in Prayer, our Saviour joyns theſe duties together in his exhortation of his Diſciples, *Luke* 21. 36. *Watch therefore, and pray alwayes, that ye may be counted worthy to eſcape all theſe things which ſhall come to paſs, and to ſtand before the Son of man.* Pray without ceaſing, pray without fainting, be often upon your knees, & be earneſt with the Lord, that he would prepare you for this day, that he would deliver you from that dreadful wrath, which

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ſhall be revealed when Chriſt doth appear, and which you have deſerved for your ſin: And pray that he would give you thoſe qualifications, as may embolden you at the laſt day to hold up your heads with confidence; that he would keep you without ſpot, and blameleſs until the coming of the Lord.

12. And laſtly, *Look for the appearance of the Lord*, look with an *eye of hope*, labour to abound to hope, by the power of the Holy Ghoſt, and let this hope be an Anchor faſtned within the Vail, to ſtay your ſinking hearts in the midſt of thoſe fierce ſtorms, which do or may beat upon you in the World; and look with an *eye of deſire*; look and long for Chriſts appearance; dart up your wiſhes often to Heaven. O when ſhall we ſee the Heavens opened, and behold our Lord in his Glory? When ſhall we hear the Trumpet ſound, and be gathered by the Angels from all the quarters of the Earth? When ſhall we put off this duſt and corruption, and be cloathed with Robes of Immortality? When will the Lord Jeſus come down, and ſhew us his glory, and receive us to himſelf, that where he is, there we may be alſo? Chriſt hath ſpoken from Heaven to Earth, *Surely I come quickly*; let there be an eccho back from Earth to Heaven in your deſires to this Voice: *Amen, even ſo come Lord Jeſus, come quickly.*

I ſhall conclude All with the words of the Apoſtle *Jude*, ver. 24, 25. *Now unto him that is able to keep you from falling, and to preſent you faultleſs before the preſence of his Glory, with exceeding joy, To the only wiſe God, our Saviour, be Glory and Majeſty, Dominion and Power, now and ever. Amen.*

FINIS.